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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[*Founded October*, 1879.]

Conducted By H. S. Olcott.

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Twenty-Seventh Anniversary and Convention of the T. S.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXIV., NO. 4. JANUARY 1903.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER IX.

(Year 1894.)

THERE are few spots on the earth's surface around which cluster so many memories of human strife and struggle, of wasted valour and triumphant savagery, of the conquest and destruction of kingdoms and the birth of new empires, as Delhi. For 45 miles around the fields are cumbered with heaps of splendid ruins, cities reduced to dust, palaces destroyed, tombs of conquerors eaten into by the tooth of time and here and there, like jewels lying on a heap of rubbish, marble mosques and tombs of exquisite design standing as shining tokens of the high-water mark attained in art by successful soldier-chiefs who left behind them, in their triumphant progress towards a throne, a sea of blood and the moans of dying populations whom they had first despoiled of their last coin and then slaughtered. One who can read the records of the imperishable *âkâs'a* and bring up before him the living pictures of past epochs must feel, if he has the least sympathy for the sufferings of his race, a crushing sense of sadness as he casts his mental gaze around him and contemplates the tragedies of the past. But we do not have to evoke the pictures of the astral light to know something about the tragical events of the Province; the pages of history which record them, one might almost say, are of the colour of blood. During the first eleven centuries of our Era there was a succession of Hindu dynasties; in the 12th began that of the

* Four volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the head-quarters, Adyar, cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

Moslem invaders; Mohamed of Ghor, Kutab-ud-din, Altamsh, Queen Raziyâ, Jalâl-ud-din, Alâ-ud-din, Tughlak, Firoz Shâh, succeeding each other and each destroying, decimating, restoring, constructing and re-peopling. War was the normal state of things, peace the occasional. In December, 1398, during the reign of Mohamed Tughlak, the hordes of Timûr reached Delhi. The king fled to Gujarât, the army suffered a defeat beneath the walls, and Timûr, entering the city gave it over for five days to plunder and massacre. As the "Imperial Gazetteer of India" tells us, "Dead bodies choked the streets; and when at last even the Mughal appetite for carnage was satiated, the host retired dragging with them into slavery large numbers both of men and women." In the 18th Century the Persian invader, Nâdir Shâh, entered the city in triumph, and re-enacted the massacre of Timûr. For fifty-eight days the victor plundered rich and poor alike; "when the last farthing had been exacted, he left the city with a booty estimated at £9,000,000." (Op. cit., Vol. IV., pp. 192-3).

In the last chapter the reader was brought, with our travelling party, under the kind guidance of Dr. Hem Chandra Sen, to the foot of the Kutub Minar. This is a splendid minaret, or rather a Tower of Victory, erected in the 12th Century by Kutub-ud-din, Viceroy of the Sultan Shâhab-ud-din who, on the death of his master, proclaimed himself an independent sovereign, and became the founder of the Slave dynasty. To him old Delhi owes most of its grandest ruins. The huge column in question is about two hundred and forty feet in height, forty-eight feet in diameter at the base and about nine feet at the summit. The shaft consists of five stories, enclosing a spiral staircase, and is crowned by a now broken cupola, which fell during an earthquake in 1803. At the junction of each story with the one above it there is a boldly-projecting balcony; the material is red sandstone except at the top where thirty-six feet of the tower are built of white marble. Up to this point the surface is fluted, in the lower story the flutes being alternately angular and circular; in the second, circular, and in the third, angular only. Between the stories are richly-sculptured raised belts containing inscriptions in Arabic. The most superficial observer must be struck by the exquisite grace and symmetry of this enduring monument of the Sultan Kutub. Dr. Fergusson, the most celebrated of writers on Indian and Eastern architecture, says: *

"It is probably not too much to assert that the Kutub Minar is the most beautiful example of its class known to exist anywhere. The rival that will occur at once to most people is the campanile at Florence, built by Giotto." But he adds, "beautiful though it is, it wants that poetry of design and exquisite finish of detail which marks every moulding of the Minar." There is a difference of opinion between Dr. Fergusson and Sir William Hunter, Editor of

* "History of Indian and Eastern Architecture," London, 1891, p. 506.

the "Imperial Gazetteer of India," as to the original purpose of the monument, the latter saying that it "was doubtless as a Muazzam's tower, whence the call to evening and morning prayer might be heard throughout the whole city;" while the other authority affirms that "the tower must not be looked at as if erected for the same purposes as those usually attached to mosques elsewhere. It was not designed as a place from which the muëddin should call the prayers, though its lower gallery may have been used for that purpose also, but as a Tower of Victory—a Jaya Stambha, in fact—an emblem of conquest, which the Hindus could only too easily understand and appreciate."

Around a great court in which the column stands are the ruins of a mosque, also built by the Afghan conqueror, largely of carved fragments torn from Hindu temples, but put together in the forms of what we call Saracenic architecture. Fergusson says that it "is, without exception, the most exquisite specimen of its class." Bishop Heber, who once viewed the landscape from the same spot where Mrs. Besant and the rest of us now stood, thus describes what he saw: "A very awful scene of desolation, ruins after ruins, tombs after tombs, fragments of brickwork, freestone, granite and marble, scattered everywhere over a soil naturally rocky and barren, without cultivation, except in one or two small spots, and without a single tree." But as I am neither a newspaper nor an architectural expert, I shall not dwell upon the details of the rise and fall of empires around this historical spot. Suffice it to say that the first was that of the earliest Aryan immigrants into India, at least 2000 B.C., who called their capital Indraprâstha, which is referred to in the Mahâbhârata, and the last, that of the British Raj. The thing that most struck me was that the exquisite mosques, tombs, palaces, and towers, which met our eyes, should have been erected by conquerors whose military cruelties were inconceivably brutal. I cannot, however, leave the subject without a brief mention of the iron pillar to which the recent discoveries of Dr. J. C. Bose and others, as to the diseases of metals, lend additional interest. This column of malleable iron without alloy, which has stood in the open air, exposed to all the vicissitudes of the North Indian climate *through fourteen centuries, is without rust or any sign of decomposition.* From base to capital it is forty-three feet high, with a diameter at the bottom of sixteen feet and at the top of twelve feet, some twenty feet of the base being under ground; the capital is three and a half feet high, sharply and clearly wrought into the Persian form, and affords a most striking proof of the fact that in that far-distant age the Hindus achieved results in metal-working which have never been paralleled in the Western countries up to a very late date. Well may Fergusson say that "it opens our eyes to an unsuspected state of affairs. It is equally startling to find that, after an exposure to wind

and rain for fourteen centuries, it is unrusted, and the capital and inscription are as clear and as sharp now as when put up." One would naturally suspect that the ancients had the secret of some anticorrosive alloy, but General Cunningham, in India, and Dr. Percy, of the London School of Mines, had portions analysed and the substance was found to be pure iron without alloy. Madame Blavatsky touches upon this subject, as upon so many others, in that most useful repository, "Isis Unveiled." In Vol. I. pp. 210-11, she hints that the ancients, who had excelled in skill as metallurgists and lapidaries from an unknown antiquity, were acquainted with the workings of "that subtle power, which ancient philosophers called the 'world's soul.' In the East only and on the boundless tracts of unexplored Africa will the student of psychology find abundant food for his truth-hungering soul." The reason, she says, is obvious. Nature's finer forces can hardly be evoked in populous neighborhoods where manufactories and industrial works of various other sorts abound, poisoning the atmosphere with their chemical emanations, and the evil is increased by the outgoing auric currents of unspiritual multitudes. She tells us that "Nature is as dependent as a human being upon conditions, before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded and arrested, and the correlation of her forces destroyed in a given spot, as though she were a man. Not only climate, but also occult influences daily felt not only modify the physio-psychological nature of man, but even alter the constitution of so-called inorganic matter in a degree not fairly realized by European science. Thus the London *Medical and Surgical Journal* advises surgeons not to carry lancets to Calcutta, because it has been found by personal experience "that English steel could not bear the atmosphere of India;" so a bunch of English or American keys "will be completely covered with rust twenty-four hours after having been brought to Egypt; while objects made of native steel in those countries remain unoxidized." The fact is that we have many things to learn in regard to metallurgy, among them the secret of the tempering of tools of iron, copper and bronze to the degree of perfection possessed by the ancients. Our archæologists are just beginning to turn over some of the oldest leaves in the world's history. On this very day of writing I have read in the periodical called *Science Siftings*, that Professor Flinders Petrie, probably the most renowned archæologist of the day, says that "the astounding feature about the recent Egyptian discoveries is that they entirely upset all the notions about Egyptian art which have hitherto obtained. Instead of the Egyptian art we know being but the beginnings, the initial strivings of a people to express themselves, that art is now shown to be debased and to have degenerated from an infinitely superior form many generations earlier. Some of the early, almost pre-historic, drawings are beautiful and perfect in

design. The detail in the figures on some of the earliest sketches is wonderful in its fineness, beauty and accuracy. Moreover, the writing on even the earliest forms is perfect. This would show that a state of high civilization existed in Egypt some centuries before the date often assigned to the creation of the world." But exactly what Flinders Petrie is discovering now was discovered by Mariette-Bey before him, as will be seen on referring to "Isis Unveiled," I. 6. The mystery of the iron column at the Kutub Minar gives almost the irresistible conviction that its forgers of the 5th Century had the secret of so controlling the pulsations of the ether, or world-soul, within it, as to preserve it from the chemical changes which attack all steel of modern manufacture. "This ancient steel," exclaims that famous American orator, Wendell Phillips, "is the greatest triumph of metallurgy, and metallurgy is the glory of chemistry."

Of course, the walls of the topmost chamber in the Kutub Minar are covered with names and inscriptions of various sorts left by visitors; so, as there was a vacant space just over the entrance door, I wrote there the name of our Society, after which we came away and returned to the city.

That evening, Feb. 13th, Mrs. Besant lectured again at the Town Hall on the subject of "Theosophy and Science." She treated the subject more satisfactorily than ever, as she went more into details in making her scientific points. The fact is that the latest discoveries of science are really fascinating for the student of Theosophy, because every step in advance is made in the direction of the domain of ancient occult science. The latest announcement that I have seen is that someone has constructed a machine so delicate that he is able to prove the actual relationship between colour and sound, a subject which, I need scarcely remind our older members, has been often discussed by the writers of our Society. There is really but one step between the latest advance in wireless telegraphy and the phenomenon of thought-transference. We, old theosophists, are like people standing on a rocky cliff and watching the waves dashing against its foot : the waves, in our case, are the assaults of the impotent critics of the Ancient Wisdom, that living rock of philosophy which stands firm and unshaken from age to age amid the fugitive changes of dogmatic theology. A quarter of a century has not weakened the position taken up at the beginning by our Founders but, on the contrary, we have yearly become stronger and stronger as sectarian barriers have been undermined by the advancement of science.

On the morning of the 14th visitors were received and a question-meeting was conducted by Mrs. Besant ; at 3-30 p.m. we left for Meerut, a short journey. Pandit Rama Prasad, M.A., President of the local Branch, and author of "Nature's Finer Forces," * with

* Among the many comical mistakes that occur in our head-quarters correspondence, one of the funniest was that recently made by an Indian gentleman in ordering a copy of this book, which he innocently wrote "Nature's Final Farce !"

some fifteen others, met us at the station and we were comfortably housed.

The next morning, after a question-meeting, I drove for several hours about the town with Babu P. C. Ghose, hunting for the house in which H.P.B. was entertained in the year 1856, or thereabouts, when on her way to Tibet ; but I could not find it, as the gentleman who had been her host at that time was dead, and I could not find his son who could have served me as guide. There was a great crush at Mrs. Besant's lecture that evening on "Theosophy, Karma and Reincarnation," and a vivid interest was displayed by the audience. Later, I formed a Hindu Students' Society.

There was a question-meeting on the morning of the 16th, after which we breakfasted on Hindu food at a member's house. There we met Pandit Nundkissore, the owner of the famous copy of the Bhimagrantham about which so interesting things have been written in back numbers of this magazine. I think I have mentioned before that one of the most interesting facts about these "Indian sibylline books" is that no horoscopes can be found there of persons not born in India, so neither of us foreigners could get any information about ourselves. But how surpassingly wonderful it is that natives of India, whom the keeper of the books has never seen or heard of before, can come there, show their horoscopes, and then be referred to the volume in which they will find recorded their history and that of their families, sometimes to the extent of hundreds of minor details, and prophecies about their future. A heavy rain fell that evening but Mrs. Besant had a good audience to hear her discourse on "Death and After," which subject she handled after a new and excellent fashion.

We left for Umballa the next day in the afternoon after a conversation-meeting and the admission of numerous members. Under the energetic management of our ever-zealous friend, Rai B. K. Lahiri, and other members, the local Branch had acquired a commodious and well-ventilated meeting hall, where we held conversation-meetings and Society business was transacted. Owing to the exigencies of our tour programme we had to refuse invitations to visit the native states of Patiala and Jhind. After a short stay at this place we left for Ludhiana the next morning, the 19th, and reached there at 11-30 a.m. We were taken in procession with music, around the bazaars, under the escort of a big crowd. At 5 p.m. Mrs. Besant came before a multitude who were in such a state of excitement that they could not be reduced to silence and so, after a few moments of vain attempt to make herself heard, she was obliged to give it up. The crowds of Northern India, by reason of their racial types, especially their stature and costume, make a much more picturesque *ensemble* than those of the South. Not only was the lecturing place filled, but the adjacent buildings and the walls of the enclosures were covered. An Urdu translation

was made of the fragment of her lecture which she had given and then we came away.

A conversation-meeting and correspondence took up the next morning, but in the afternoon the lecture of the day before was repeated at the same place, but under different conditions, for this time the committee issued tickets of admission and had a sufficient number of police sepoys in attendance to preserve order, so that the speaker could be heard, and all passed off well. We moved on to Jullundur at 1 o'clock the next day, after holding a morning conversazione and having our tiffin. At our destination we were taken from the station through the town in a processon with a band of musicians and a multitudinous body-guard. Mrs. Besant lectured to an audience of two thousand persons from a platform erected on the open ground, for lack of a hall large enough to hold all who wanted to hear her. A considerable number of Europeans were present, some, I must say, so ill-bred as to make us feel ashamed of our race. One particularly offensive person—a planter, I believe—had so little sense of propriety as to sit smoking into the faces of our ladies, with a huge audience of Hindus looking on. On various occasions I have seen such exhibitions of vulgarity, and once—at Dumraon—I remember a planter sitting through my lecture with a basket of soda-water in bottles, ice and a bottle of whisky, fuddling himself more and more every minute. On the evening of the Jullundur lecture it was decided that the Countess Wachtmeister should at once go to San Francisco, to attend the Annual Convention of the American Section and attempt to uncover the traps that Judge was going to spring on that occasion. What she actually did there may be learned by consulting the Official Report of that Convention issued by the American Section.

Our next objective point was Kapurthala, the capital of the Native State of that name. H.H. the Maharaja sent his carriages to meet us at the railway and we were driven thirteen miles through a flat and rather uninteresting country, and, on arrival, were put up in the richly decorated guest-house. All native princes of all grades have such buildings for the accommodation of guests, and almost invariably they are furnished with more or less taste—sometimes very bad—in the European style. Some ruling princes go so far as to have horses, elephants and an armed body-guard in attendance on the guest, and all hosts try to set before the visitor what they think is the most acceptable food, and *drink*—especially that—and, I am sorry to say, the use made of it is too often such as to impress the inhabitants of the Native State with a very poor idea of the self-restraint of the white race. The present and former Dewans of Kapurthala, Messrs. Mathura Das and Ramjus, son and father, and Sirdar Bhaktar Singh, C.I.E., the most active of the State officers, came and talked Hinduism with us. Although these men were all keen politicians, and of necessity, obliged to be ever on the

alert in their official dealings with the British Resident, yet, when they came to see us they put aside every consideration of all other things and eagerly threw themselves into the discussion of religious problems. This is the side of Hindu character too little comprehended by foreigners, yet the solid foundation on which the national character, temperament and ideals are built. Our party had an audience with the Maharaja, who speaks English and French, a rare accomplishment in India, and who is almost equally well-known in London and Paris. He took us for a drive through the town and in the evening presided at Mrs. Besant's lecture on "Ancient Aryan and Modern Civilization," in a splendid Durbar Hall, profusely decorated and a fine place for public functions. I was struck with the appearance of the officers of State, who sat before us in rich and picturesque dresses and followed the speaker's eloquent discourse with close attention. We took our audience of leave on the next day and Mrs. Besant was invited into the interior of the Palace to see the Maharanee. Just before our getting into the carriages to depart, an officer of the State presented to each of us, with the compliments of his master, a handsome Kashmir shawl. The Countess left us at Kartartur, where we took train to the famed city of Amritsar, the chief town of the Sikhs. On our arrival we were driven to the Golden Temple, that lovely architectural creation, which, with its gold-plated domes that sparkle in sunlight and moonlight, stands at the centre of a great tank, and is reached and surrounded by a pure white marble causeway with handsome forged iron railings : this visit completed, we drove to the house that Miss Müller had taken for her temporary occupancy and passed the night there. That evening Mrs. Besant lectured to a packed audience in the theatre, on "Hinduism and Theosophy."

The next morning (the 24th) we left for Lahore and arrived at 10 a.m. A large delegation received us at the station and the Committee, by consent of the Maharaja of Kapurthala, lodged us in the spacious bungalow that he owns there. The Indian National Congress had held its Annual Convention at Lahore during the Christmas holidays and the huge circular pandal, or thatched shed, erected for its use, was still standing ; so Mrs. Besant lectured there to an audience of five thousand people. It says much for the penetrating quality of her voice that it reached the outermost circle of hearers. In conversation with her one would never think such a thing possible, for she speaks, usually, in a low, sweet tone, sometimes so low as to be heard with difficulty by a person somewhat deaf. Her subject was "Theosophy and Modern Progress." At 9 p.m. there was a conversation-meeting at the Town Hall—a fine room, brilliantly lighted. The next morning at 8 we drove to the Arya Samaj Mandir, where Mrs. Besant distributed prizes to a girls' school, one of the useful institutions founded by the late Swami Dyânand's followers. After this Mrs. Besant held a reception and

we breakfasted with Mr. Justice P. C. Chatterji, a very cultured and enlightened man, very sympathetic for our work : he is the author of some valuable monographs on the Indian history of Buddhism. At 4 p.m. Mrs. Besant gave another splendid lecture at the Congress Pandal to an audience as large as the one of the day before. Our work began at 9 the next morning and continued unremittingly until late at night. From 11 to 2 Mrs. B. held a durbar, after which she and I were photographed ; at 4-30 we visited the house of Rai Bishunber Nath ; at 5-30 she lectured on "Pantheism" to three thousand people ; then went to the head-quarters of the Sanathana Dharma Sabha, the representative of the orthodox portion of the Hindu community, received a complimentary address and gave an excellent one in return, which our old associate, Pandit Gopinath, interpreted. By this time she was completely worn out by fatigue, so I took up the running, holding a meeting from 9 to 10-30 p.m. at which I took into membership three of the most influential men of Lahore, one of them Mr. Durga Prasad, President of the Arya Samaj. The next day we were travelling towards Bareilly, and all the following night.

We reached Bareilly at 7-30 a.m. and had for our host Babu Pritya Nath Banerjee, who showed us every kindness. It rained all day heavily but just before lecture time it cleared up and Mrs. Besant had a good audience in the Town Hall, where she spoke on the subject of "Theosophy and Religion." A disagreeable incident of the day was the receipt from London of letters which indicated, rather too clearly, that Mr. Judge had gained a pretty strong influence over the minds of some of our most important colleagues, among them some of Mrs. Besant's closest friends. Fortunately, however, this mood did not last when the crisis came with Judge's secession and my consequent decision that the secessionists had expelled themselves from the Society.

The next day (March 1st) visitors were received and a conversation-meeting was held. Among the callers was a young Army officer whose father was Political Resident at Jeypore in 1879, when H.P.B. and I visited it under the amusing circumstances which I have previously described, during our memorable tour, and who was good enough to give us the use of elephants to visit the deserted capital, Ambere, which stands in solitary splendor with its polished white palaces sparkling in the sun. At 5-30 p.m. she gave a lecture on "Man and His Destiny," so magnificent that in my Diary I call it "a Kohinoor among diamonds." Let the reader fancy what an intellectual banquet I enjoyed throughout this whole tour with this divinely gifted speaker.

The next day we went to Lucknow, arriving early in the morning. Messrs. G. N. Chakravarti and Piari Lal joined our party and with Babu Upendranath Basu, who had been with us throughout the major part of the Northern tour, but had not taken so active a

part in our work as to have called for notice in the present narrative, surrounded her with that sympathetic, vivifying atmosphere which her overstrained nervous system so much needed. They took her off to Piari Lal's house for breakfast and she spent the day with them. Mr. E. T. Sturdy, F. T. S., formerly of New Zealand, but now here pursuing a course of yogic exercises, passed the time with me in discussing the gravity of the situation caused by Mr. Judge's plot. We agreed that it was best that I should leave Mrs. Besant in charge of her Hindu friends, return to Adyar to prepare the papers in the Judge case and rejoin her at Poona : she meanwhile visiting Cawnpore and Nagpur. She lectured that evening in the " Baradari," or Pleasure House of the former king of Oudh, which is situated in a splendid garden called the Kaiserbagh. The building and its encircling verandahs were closely packed by the audience. Her subject was " Man, His Nature and His Powers " and it was handled most ably and eloquently. In pursuance of the agreement between Mr. Sturdy, Mrs. Besant and myself, I left for Adyar at noon on the 3rd, they two seeing me off. March being the hottest month of the hot season in Northern India, I had to go through a severe ordeal on my journey. After passing Cawnpore the heat became terrific, a hot wind rising to a gale and carrying with it fine particles of sand from the desert plain through which we were passing, blew across our track and filled the railway carriage with dust which not only penetrated into every cranny and fold of my bedding, but made my brain become so surcharged with blood that, to prevent heat apoplexy, I kept it constantly wet with water from the washroom. The consequence was that I caught cold and my voice became hoarse. This experience was continued throughout the next day, and more or less on the following one, but finally on the 6th I reached Madras at 8 a.m. and never found my home more attractive and comfortable.

H. S. OLCOTT.

THE FORCES OF NATURE, MANIFEST AND OCCULT.

THE OBJECTIVE AND SUBJECTIVE SELVES.

[*Concluded from page* 144.]

THEOSOPHICAL lecturers and writers have often asserted that there are at least two parts in man—the outward personality or objective self, and the inward individuality or subjective self. Occultists look upon the first as the temporary man, which is to be renewed with each earth-life ; and upon the second as the real or permanent man, who continues throughout the whole cycle of incarnations as the archetype and basis of them all.

In the same way the Logos or Deity is the individual life and basic consciousness of all the worlds, continuing intact while they

come into being, run their course, and in turn perish. So the worlds are to Deity what man's bodies are to his individuality ; and once more we have the greater varying as the less.

Psychologists and others, who have made a study of dreams and the varied phenomena of the human mind, find it necessary to postulate what they call the *subliminal self* or subjective consciousness, which appears to be an aspect of the occultist's Individuality. They further find, that whereas the memory which belongs to the waking personality is defective and unreliable, yet that memory which pertains to the subliminal self appears to be far more perfect —in fact it forgets nothing that the bodily or waking mind has experienced, however much that mind itself may have forgotten. That much seems to be established by observation, because it so far accounts for the facts observed ; and no sort of hypothesis requires any better kind of substantiation.

But then, if we admit this conclusion of science, we virtually admit the claim put forward on behalf of occultism as to the existence and powers of the Individuality in man. And also, if we accept, even as a tentative hypothesis, the theory of Reincarnation, the unfading and relatively infallible memory of the Individuality must be the storehouse of all the knowledge and power gained in the many personalities or lives which it has made use of on earth —and who knows or is prepared to say what mighty possibilities of the display of occult powers may there lie hidden, to be put forth in varying degrees, as suitable personalities may arise for their manifestation ?

When we meet with persons who show great talent and natural capacity—those who, by reason of their innate talent for music, can play any instrument " by ear " alone, and do it well ; or such as can paint and draw with a degree of spirit and feeling such as a trained artist often fails to show—such persons have no knowledge how they came by those powers, or why it is that others do not possess them in equal measure with themselves. In reality it is because the Individuality has for once obtained a personality capable of expressing that much more of itself, and the stored-up faculties born of labour and experience in a former life.

In the same way there ought to be persons who are capable of showing more than ordinary powers in certain peculiar directions, and so we may look for such as will display more or less of magical ability. Yet it does not follow that they will have definite knowledge *how* they do those things, any more than we know how it is that we move our limbs when we wish to do so ; or by what means it happens that we can recall the memory of past scenes and events. * We are aware that we *can* do these ordinary things, just as the abnormal persons adverted to are aware that they can perform their extraordinary feats ; but as to the reason and method of it all, both may be equally

* See Draper's " Conflict of Religion and Science," pp. 132—137.

ignorant. Yet we cannot reasonably doubt that the sum-total of all experience which we call the sub-conscious Self, or the Individuality, must know far more than any of its personalities will do, seeing they can only reflect a part of its capacity—and that Individuality might be able to explain all, *if we could but reach into its larger mind with our lower one.*

But the aim and result of all occult training has this very object in view; and tends to promote this union of the mind of the personality with its source; just as religion has for its purpose the re-binding or re-union and at-onement of man with the Deity. When we meet with persons who exhibit some abnormal powers other than physical or mental in the ordinary sense, we speak of them as possessing psychic gifts or soul-powers, though they may not in any sense know more about these than the mere fact that they can exercise them. But when we meet with one who, having undergone occult training, not only does these things in an intelligent manner, but gives also a reasonable explanation and hypothesis to accouut for them, we have an occultist who stands in the some relation to the mere psychic, as a trained musician or artist does to one who performs only by natural talent or inherent but untrained power; for the latter has no proper knowledge, and is unable to direct his powers at will, but has generally to take whatever may come first to hand.

There are said to be certain centres of force within the human body, which correspond to the various forces in nature; * and it is stated to be by the power of the will acting through these centres that all actions are performed. Occultists define these centres, showing their relation to the forces in question; and how to render the trained will of the personality capable of consciously using these functions. But they also show how, in the case of certain psychics, the natural forces will gradually mount up in those centres, much after the same manner that electricity will accumulate in a Leyden jar; † and when that happens, these persons are obliged to release it in some way—perhaps altogether unconsciously—and then phenomenal results follow; no matter whether with a certain measure of purpose on their part or not, as circumstances may vary. On the other hand the trained Occult student will intentionally accumulate these forces in their proper centres, and can then release them in what way he thinks proper, making any desired effect or phenomenon appear.

It is well known that there are very numerous instances of both kinds upon record; and these accounts have only been discredited because they did not happen to come within the range of natural phenomena which could be dealt with and explained by the aid of already acquired scientific knowledge. There was a time, not so

* Olcott's "Old Diary Leaves," about the Chakrams.

† According to an article in an early number of the *Transactions of the Scottish Lodge of the T. S.*

very long ago, when all discoveries were disbelieved if it was found that they did not square with previously known scientific principles or attainments; and the psychic and occult incidents of the present day are in much the same case—but they are not necessarily to be rejected upon that account.

When we meet with a record of some ancient eclipse of the sun or moon which is said to have happened some thousands of years ago, we do not necessarily reject it; for we know that such eclipses occur now, and therefore that they did so then. We accordingly proceed to test the record by the means which our knowledge supplies, and we accept or reject it according to the result. In this way, those who are in possession of competent knowledge have been able to establish the accuracy or otherwise of such records; even in opposition to others who, not having those special means of proof, have deemed the record incredible, for other reasons.*

In like manner we should treat the accounts we receive of occult and psychic performances and incidents; for though they may not be met and explained in a satisfactory way by every-day scientific principles, and may therefore be rejected by scientists, yet we may find they are very well explained upon Theosophical hypotheses—and we may therefore accept them for what they may seem to be worth from that point of view, pending the time when further or more exact knowledge may enable us to discriminate more critically.

PHENOMENAL MANIFESTATIONS.

We repeatedly read in old chronicles, of strange phenomena said to have been attendant upon certain very great devotees and saints; and among these are accounts of what is known as "levitation," or being lifted suddenly to a height of several inches (or feet) from the floor, and held suspended in the air for a short period. The individuals who experienced these peculiar phenomena could not tell how they came about; and therefore—granting their occurrence as stated—they may have been of the order of not-understood psychic powers already described. But if there is a power whereby the effect called *depolarisation* can be brought about, as occultists assert, and if the intensity of thought and aspiration had in these instances effected a momentary union of the will and consciousness between the personality and the Individuality, then the attraction of the body to the earth being thus for the moment overcome in some way, the whole thing may be explicable accordingly.

In the East it is said that Indian yogîs and others consciously cultivate a power like this, and can accordingly practise it at will. † They are thus able to walk upon the surfaces of ponds, ‡ and

* The celebrated and much-debated Eclipse of Thales, B.C. 585, is a case in point.

† "Isis Unveiled," s. v. Levitation.

‡ See the article by 'Tautriadelta' in Stead's *Borderland*, speaking of the performances of Mr. Jacobs.

perform other incredible feats; and by another application of similar powers they can lift enormous weights, and so on.

After a similar manner, as M. Jacolliot relates, these operators will cause doors to open and shut without any seeming contact, or visible mode of applying force; and this they would seem able to do at will, without any special apparatus or other preparation, simply by aid of a knowledge of natural forces on their occult side, and the will power which those people so sedulously cultivate. To the onlookers the whole is quite inexplicable; but to those who know something of occultism it does not seem at all incredible that such things should be done.

We have heard to satiety how in the seances of the spiritists the various articles have appeared to possess a power of moving about in a manner which seems spontaneous; and Professor Crookes has long since certified to the levitation of a medium and other similar phenomena. Others have shown that, when persons present were told to lift heavy objects, they found they could do so without exerting any physical force; because the articles to be lifted seemed to have lost all weight. So one observer tells us that upon such an occasion he was asked to assist in an experiment where a piano was to be thus lifted, and he took the precaution to hold an egg between his hand and the instrument. He tells us that the piano was lifted with ease, but that the egg was not broken—for there was no occasion to use force, as the weight would have risen without any assistance from him or others, apparently.*

Professor Zöllner, the eminent physicist and astronomer, made a great number of experiments with a psychic or "medium," and he has left a detailed account of these. Among other things there occurred the exhibition of some enormous force, to him quite unknown, and which seemed capable of exertion in any and every direction. Yet the psychic whom he experimented with had apparently no occult knowledge or cultivated magic power; it being simply one of those cases where, for the time being, his personality was such as to permit of these things being done.†

The most celebrated instances of the exercise of some occult force in the present day are perhaps those to which Madame Blavatsky resorted when she was seeking to attract attention to the beginning of the Theosophical movement after her return from the East, and when she was preparing herself to be the leader of the most wide-spread organisation for the study of occult subjects in general which recent centuries have seen. She returned possessed of what were evidently powers of the occult order, which asserted themselves in such ways as the increase and decrease of the weight of natural objects; and she told how some persons made light objects become so heavy that it was impossible to lift them—while others

* "Old Diary Leaves," Vol. I.

† Zollner's "Transcendental Physics."

which were naturally heavy became remarkably light. When asked to explain the *modus operandi* of these things, she said they could be done in two ways—first by the exercise of her own will directing certain natural forces, and secondly, by the action of certain beings whom she was in communication with, but who were unseen by the other persons present—and who presumably made use of the same forces she had described.*

No one is bound to accept any of the instances here referred to, without personal experience and observation; but nevertheless, upon occult hypotheses, they are just what ought to occur. Whether they may be thought of any value or of no value, credible witnesses and eminent men have staked their reputations upon their veracity; and if those witnesses have met with little else but insult and contumely in return, the future will amply justify their impartiality. As more becomes known about the obscure side of things we are now dealing with, the shams and imitations of such phenomena will all gradually be eliminated, the genuine instances will all be confirmed, and will themselves in that case become the proofs of the existence of what are yet to figure among the greatest powers formerly known and manifested; but which are now to be called the Occult Forces of Nature.

S. STUART.

CONTROL OF THE EMOTIONS.

ALTHOUGH the average person is quite prepared to admit that it is advisable to keep ourselves under control at all times, he will not enter into the rationale of the ultimate end and aim of the control of personal feelings which is pointed to, not merely in such books as the "Voice of the Silence," but is to be found along the pathway of all the really great religious systems of the world. By all of these we have aphorisms given us showing the need of getting rid of all personal feeling, if we would ascend from our mundane atmosphere into regions which belong to impersonal life, that life where the desires prompted by the necessities of the personality do not obtain. In the Christian New Testament we read: "Whoso drinketh of this water shall thirst again, but whoso drinketh of the water which I shall give him shall never thirst more." Parallel thoughts are in all the great creeds. Most serious persons, whether religiously inclined or not, will to some extent sympathise with all effort, no matter how organised or along what lines, having for its object the conquering of what is commonly spoken of as "the lower nature." To any student of evolution, from the standpoint of our T. S. literature it will be seen that the majority of the fifth, the Aryan race, are so circumstanced by the compulsions of life as to be

* *Vide* Sinnett's "Incidents in the Life of Madame Blavatsky," pp. 88—91.

compelled into some degree of effort to control the lower desires. In making this statement to friends I have often met with denials of this, and am quite willing to admit that the signs of the efforts in many cases do not appear on the surface but require penetration and close observation to discover. I believe, however, that the most unpromising soil in this respect, which appears to be so covered with the rank weeds of snug self-satisfaction, as to show no signs of the flowers which grow only by the pruning hand of, shall I say, conscience, does yet produce some of these flowers.

What I want to argue for is that there is no environment of life however easy, and full of mere personal pleasures, which does not produce some harvest of effort in wrestling with the lower inclinations. The most selfish person has his moments of feeling sorry for " those other poor devils " who cannot get a share of the enjoyments which are to him the salt of life, and besides this there comes the time, often repeated, when the pleasure that held, begins to fail in its hold ; and in this very ennui, which ennui is to some the only skeleton in their cupboard, I see a pull in the direction of that ultimate conviction that "all is vanity and vexation of spirit." Perhaps some of us may single out certain persons of our acquaintance and say : What in the world is so and so doing in the way of finding out that all is vanity, that the gilt and glamour of this world's pleasures are fleeting and empty ? What on earth does he know about conquest of the lower nature ? It will be very easy to answer this, allowing no harvest of effort, but we cannot do this if we think the problem out along the lines of racial evolution, remembering that the vast machinery of the world as it is adjusted in its general features by the Manu of our time, is moving *all* along in the one direction, forward. And really speaking of kicking against the pricks, it often seems to me that those very people often kick the hardest and get bruised the worst who are pointed at by some folks as sailing down the river of life all gaily, because they are professedly what are called people of fashion and pleasure. Those amongst us able to say with truth that they could not endure the leading of such a life, are probably so able only because they have been through the mill of experience necessary to prove the unsatisfying nature of the social amenities, and so-called prizes of the world of wealth, society and pleasure. It is merely a question of growth, the child of twelve ceases to be pleased with the little things it treasured at the age of four.

So it ought to be admitted that all through our social scale things are operating more or less to get people away from those elements in their characters which they admit they feel to hamper them in some way, in other words from the play of certain of their emotions and desires. Now as to the drawing of the line between what emotion is to be given full play to, and what should be curbed, it is a continually shifting line, to be drawn just within

measurable and reachable distance ahead of each, just so far ahead as to seem entirely desirable, and an ideal acquisition, and just so nearly in front as to be fairly possible and within reach of our best efforts.

I claim at any rate that it is an actual fact in human nature that there is already implanted, in the Aryan race at least, a recognition of a limit beyond which they will not allow the claims of the personality, in the way of self-gratification, to go. I call to mind, for instance, a certain acquaintance during my life in the East who professedly sought to gratify all the sensual side of his nature, because as he described it, it appeared to him to give him the only experiences which seemed to have any edge, to give any colour to life at all. It seemed to me an enigma at the time, that this man should be the countryman of many noble minded people who would shrink from any act calculated to bring sorrow and trouble to others, and something prompted me to ask him, whether he would feel any scruples about bringing ruin to a certain family in that place, well known for the good they were doing all round them, should their ruin be necessary to secure his own fortune. He replied: "No, I could'nt do that; people of that kind are too scarce and it adds to my atmosphere of pleasure to reflect that people like that are continually healing the bruises of those I find it necessary to thrust aside. I don't enjoy thinking of the bruises: I have to see them sometimes, and it alleviates the disturbance in my conscience to remember that there are benevolent folks around who will perhaps put them right again." Now, callous as the character of such a man may seem, I had however succeeded in discovering that he recognised a disturbance in his conscience (first admitting the conscience also, be it remarked) resulting from crossing certain boundary lines, which he therefore would not cross in order to avoid that disturbance. Here we have a case in which desire is being held in check to some extent by pity, and a crude case in which the emotional nature is being used to rule conduct in a decidedly forward direction. And advancing by stages up the scale of the development of conscience by elevation and advancement of the emotional nature, we arrive finally at the point to which the writer of "Light on the Path" alludes, where effort is made to shut out all feeling for the personality of any kind; that point spoken of in the 'Gîtâ' where it says: "In every purpose of the senses are fixed affection and dislike; a wise man will not fall within the power of these, for they are the enemy of man." The control of the emotional and desire nature about which it is profitable for us to write and speak in our T. S. activities is a far call from the position spoken of in the Gîtâ passage. We cannot think of affection as an unqualified good, in view of this passage and passages similar to it in other great scriptures, like that in Christianity (the most emotional of the great creeds) where the Master speaks of the need for surrendering love

of parents and all to follow Christ, but we have to think of its use and appropriate place in the world to-day and doing this to admit its tremendous power. The axiom therefore that it is desirable to control the emotional nature, because there will come a time when we shall surrender all emotions entirely, has application at present without reference to the end one day to be reached. In fact any thoughtful student thinking over this subject and looking around at the powerful effects produced on all lives by the various display of the emotions must admit the necessity for allowing the full scope of these so that the conditions of the world as we find it, the general order of things, may be advanced by safe stages. The student himself may be wisely engaged in killing out certain emotional elements of his character which he will have to see have a very necessary and helpful display in another person. He will be blind if he fails to see a world around him being built up as to its units by an endless display and interaction of the emotions.

By the term emotions I wish to include all feelings we are capable of experiencing towards each other. There is a new book just out by Bhagavan Das which is worthy of careful study as showing analytically what emotions are. All virtues and all vices are brought in and are shown to form emotions according to the qualified degree in which they are applied by one person in reference to another. The reading of such a book is a good foundation for realising how thoroughly the world is under the dominion of emotional feeling. We hear this world spoken of as a bad world, by the great army of the dissatisfied, amongst which we should most of us rank ourselves, perhaps, and the world's dominion by emotional feeling will suggest a dark cloud of evil emotion ; but there is more profit to us all in looking at the other side and reflecting rather upon the wonderful uplifting power of the higher grades of the emotions, of those ennobling operations of the heart of man, which result in all the catalogue of virtues we see produced every day, and which alone make life bearable for most of us. I speak of those emotions which result from purest love, compassion and pity, which cause the nature to flow out in desire to help others outside itself, and which produce the poetry, the pathos of life, and all art, and all music, and all admiration of the beautiful. I am not supposing that there are no other qualities which help to build up these essentials of a full life, but I mention love, compassion and pity, as essentially the qualities which belong to the Ego as a unit on the Buddhic plane, going out to embrace all other units as part of itself. In fact I am speaking of those qualities we recognise in ourselves which are the direct outcome of the divine part of our nature, which divine nature takes up the lower line of our evolution to enable it to glean its harvest by experience. This is the "drawing of all things unto itself" which the Christ principle will ultimately accomplish, which, in fact, it is doing all the time.

Can any of us imagine what life would be without the play of the higher emotions, and when thinking of them we have to remember that we only reach them by means of the lower. It will be well then to consider the question of the usefulness of the lower emotional nature, first of course premising that every question is to be thought out from the standpoint of its office as a useful factor in evolution. Here at the outset the services rendered to us by such an accurate and careful observer as Darwin must be remembered. It will always be of help to readwhat he has to say, and in his book on the emotions in animals we shall find much to think about and to help our realization of the hard work that has already been done in the lower kingdoms towards building up the foundations of emotion. To my way of thinking, it all helps to confirm the building up of the emotional nature sketched out from foundation to roof in that great book of Mrs. Besant's, "The Ancient Wisdom." We begin in the very first place by mere vibration, the foundation of all differentiation, of all motion. The One Unknown cannot be thought of as vibrating, as moving ; all motion is a mere presentation of the One in limitation. From vibration then we get sensation, as very dimly in the crystals, more perceptible in the plant world, still more so in the animal. Then follows feeling, seen in the sensitive plant and some others, most active in animals, and fully in ourselves ; succeeded by desire, fully active in the animals spurred on by the necessities of their environment, and equally fully active in ourselves from the same cause, and enormously added to in power by the imagination which by the power of memory, produces emotion. To my mind Darwin's line of thought about the emotions in animals does not a bit disturb our sequence in the "Ancient Wisdom." I suppose if he were questioned he would concede the possibility of the foundations say of the quality of love which an animal feels for his master, such as is drawn for us by Landseer in "The Shepherd's Chief Mourner," being found, if we could follow them, away down in the mineral kingdom. At any rate I feel him to be essentially at one with us in admitting no existence for any quality that has not been built up by slow processes going through all the ages of time, and that, so far as the ground he covers goes, he is in harmony with us as to the growth of consciousness by means of the qualities.

Along the lines of our teaching from T. S. literature we take up then all the emotions the animals are capable of, and by means of memory, enormously stimulated by the better capabilities of the human brain-organism, we develope imagination through the power of thought, a capacity made possible to us by the spark of the divine mind given mankind by the watchful servants of the Deity, when animal man became reasoning man.

Do any of us ever estimate at anything like its full value the office of the human imagination working through memory. Let us

ever keep clear the fact that memory comes to us first. It even precedes the building of the desire nature. In animals as in ourselves, it must be so. The animal desires a thing from remembrance of former pleasure or benefit from it. Therefore it follows that imagination can work feebly or fully exactly in proportion to the scope of the memory, and the memory in its turn will yield a harvest exactly in proportion to the experience. If therefore the experience as yet has been but slight, memory will have but little to recall, and imagination little to work upon, and it will only be as the ages roll by, and the experience accumulates, that more and more will be laid up in store for the imagination to work upon. Hence we arrive at the conclusion that a rich imagination means a rich harvest of experience and full store of memory, and that any exercise of imagination in a transcendent degree, as in any of the great poets, is an infallible stamp of an advanced soul, grown entirely out of its childhood and youth, and preparing to enter into all the responsibilities which belong to its coming of age. The activity of this wonderful product of human evolution is responsible for all the higher departments of human life. All the arts, including music, all the sciences, all the philosophies, are its children; without its endless exercise life would be for us all a sterile desert, entirely without any attractions for man as he now is, and reducing him to the position of a mere digesting machine. All the inexpressible pleasures are due to it, which we reap from those quiet moments in our lives when, whether alone or in company with some one friend of our heart in complete harmony with us, we give the imagination play, and all around us vibrates in response to the stimulations of the imagination by the memory. Whether it will be the lesser or the greater memory will depend on the capacity of the lesser for getting into tune with the greater. By this I mean that the pleasures of memory which our poets have written about may be a matter of the personality chiefly and gathered from a rich past in the present life, or a matter of the Ego entirely overreaching the present personality and diving into the deep of time, into the world-memory as it were—and this I call the greater memory.

As iron and its products are in Nature accountable for all the colours we see in rock and leaf and lion's fur, so imagination through memory is the salt of human life, and by the strength which comes of it we are enabled to endure the trials which are needful to build up the character. Only by its strength do the submerged tenth of our social system endure their cruel hardships. From some dark corner of their past, with them mostly in the greater memory, they throw into a series of pictures by exercise of the imagination, the opposite condition of environment which now they are hemmed in by, or raise up an image of some ideal state which they feel must obtain somewhere though, like Stephen Blackpool, the

present may be "'All a muddle" as it seems to them. I have traced all the arts, including music, to the emotions due to the imagination: especially do I feel that we owe all the music given us by the great masters to a supreme exercise of the imaginative faculty. When I listen to a great symphony of Beethoven I feel that I am listening to a chapter read from the great past, of a soul exceedingly rich in harvests of experience. I see in it the only method by which his true soul, his higher Self, the possessor of the greater memory, can speak to mine, and for the time I have no room for attention to anything else; for a brief space all else must go; this great fellow-soul, would speak to me alone and what he would say is to me entirely a serious thing, nay a holy thing, to ignore which would be as wrong as it would be impossible. Do not think I am claiming anything for those who can listen in this way to a great master of music, which I deny to others. To these others the same appeal may be made by a great poem, by a great picture, or by the grand gothic lines of some great cathedral, but it only means that in this present life at least the soul of Beethoven has no speech for them, his message to them will have to reach them at another time, at present their attention is claimed by other voices.

Poetry, painting, sculpture, architecture, all in their way are appeals to us awaking harmonious sympathetic chords in the memory, and the depth and penetration of the appeal will be in proportion as the appeal comes to us from the greater or the lesser memory of the poet or the painter, and strikes us in places touchable by the personality or the higher Self alone. I believe very little of what captivates our serious attention belongs only to the lower memory. Even in reading a book that deals with entirely modern things, and is only capable of being understood by anyone very much alive in the topics of to-day, all the pictures in which are filled with modern inventions, modern humour, purely local wit, we still call in the higher memory to draw some of the pictures which are called up, here and there. To be able to laugh with Mark Twain over the "Innocents Abroad" we must have acquaintance to some extent with the type of person who is to be met with in sight-seeing—the so-called globe-trotter; the personality must have brought something of the kind within the four square walls of its experience, to understand the humour of the relations between the various persons in that story, yet there are passages in which we are made to drop all this, and in some quieter passage, perhaps in the flash of two or three words, we are made to feel the Soul of the real Genius that is greater than Mark Twain and which speaks to us not from the nineteenth century and its whirl of gad-abouts, but from the deep, still science of the past, and in the language of all humanity.

It will then be asked, applying all this to the present question of the *control* of the emotions, are we to take ourselves in hand and

try to reach the goal of peace and ultimate repose in Unity with God, such as our higher devotional books direct our thoughts towards, by stifling these emotions, by stilling their operations on the higher Self? Surely this would be, if all we owe to them is true, a cutting of the ground from under our feet, a kind of spiritual suicide. Away in the great future when we are strong and our individuality is complete we shall stand upon the walls of the citadel of the Self, and without any consciousness perhaps of doing it, throw down the ladder by which we scaled those walls. At the persent we have yet a good deal of that ladder to climb, and our control of emotion will be mainly of the lower kind and any check we place upon the higher and holier emotion must only be in those places where surrender to its full power hampers our lives and cripples our usefulness to others around us. Let me illustrate: Grief is a high emotion built up by the capacity for keen feeling, of the absence of some life outside our own which has endeared itself to us by the attitude it has assumed towards ourselves. In so far as it helps by regret for its absence, to intensify our appreciation of its power for helpfulness, or by sorrow that that soul has been cut off from those it loved, to deepen our sympathies with this kind of deprivation, it is all good; but in so far as we allow ourselves indulgence in selfishly dwelling on the difference it will make in our own future life-pleasure, on the taking away perhaps of what we have learnt to regard as a prop to lean upon, it is bad, as destructive of the power of self-dependence which all of us must in some way learn, and it is the business of the Self of each of us to discriminate in all this, and to drop as it feels it is able, bit by bit of that part of the emotional nature which has ceased to be necessary to its advancement through the particular part of the evolutionary path then immediately surrounding it.

Our standards of excellence and perfection in all things belonging to the esthetic side of life, must inevitably advance with our standards of morality. The moral advance from the point where the fight to the death, in the feudal lists, was regarded as a brand of the best known virtue of the times, to that where there is a shrinking from taking the life of a frog, is marked by a parallel growth in the capacity for receiving appeals from the souls of others who have similarly grown, and in language not known to the Philologists, and before each of us is placed a problem for solution as to where in our present life we are to close down our certain emotional appeal, and where to give full play. As time goes on and as each unit of our human evolution brings in with each life its tribute of purification, so will the world's standard be raised and the emotions which to-day are legitimate and useful and in full play will be put away and humanity at large be growing by the action of higher emotions which at present do not touch the bulk. So will, I take it, the collective imagination of humanity grow rich and ever richer until at the later

stages of our existence upon this globe, the wealth of the world's imaginative power will be a power of inconceivable grandeur and glory. Vibrant with the mental and memorial accumulations of the great masters in all the arts we have ever practised, all the sciences, all the philosophies by which we have grown, it will indeed be a tribute worthy of the Deity by whose Love it became possible and to whom it will be our appropriate offering.

W. G. JOHN.

SIVA: HIS NAMES, SYMBOLS AND EMBLEMS.

GANGA.

[*Concluded from page* 162.]

"THE Pleiades, or Krittikas, are the nurses of Kârttikeya, the God of War (the Mars of the Western Pagans), who is called the Commander of the Celestial armies, or rather of the Siddhas-Siddha-sena (translated Yogîs in Heaven, and Holy Sages on the Earth)—which would make Kârttikeya identical with Michael, the 'Leader of the Celestial Hosts,' and, like himself a Virgin Kumara. Verily he is the Guha, the "Mysterious One," as much so as are the Saptrashis and the Krittikâs, the seven Rishis and the Pleiades, for interpretation of all these combined reveal to the Adepts the greatest mysteries of Occult Nature. One point is worth mention in this question of Cross and Circle, as it bears strongly upon the elements of fire and water, which play such an important part in the circle and cross symbolism. Like Mars who is alleged by Ovid to have been born of his mother Juno alone, without the participation of a father, or like the Avatâras (Krishna for instance)—in the West as in the East—Kârttikeya is born, but in a still more miraculous manner, begotten by neither father nor mother, but out of a seed of Rudra-S'iva, which was cast into the fire (Agni) and then received by the water (Ganges). Thus he is born from fire and water—a 'boy bright as the Sun and beautiful as the Moon.' Hence he is called Agnibhu (son of Agni) and Gangâputra (son of Ganges)." (S. D. ii, 579-580).

RUDRA'KSHA-ROSARY.

"'* * * Through the Countless Rays the Life-Ray, The One like a Thread through many beads.' This S'loka expresses the conception—a purely Vedantic one, as already explained elsewhere—of a Life-thread,—Sûtrâtmâ, running through successive generations." (S. D. i., 242-243).

"From the First Born (Primitive or First Man) the Thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change * * *. For the present it will suffice to

say that the 'Watcher' and his 'Shadows,' the latter numbering as many as there are re-incarnations for the Monad, are one. The Watcher or the Divine Prototype, is at the upper rung of the Ladder of Being ; the Shadow at the lower." (S. D. i., 285).

"* * * This shows that the Hebrew usage of play upon the numbers must have come to the Jews from India. As we have seen, the final series yields, besides many another combination, the figures 108 and 1008—the number of the names of Vishnu, whence the 108 grains of the Yogî's rosary—— * * *." (S. D. iii., 233).

RING OR "GIRDLE."

34. "And God has put a girdle about his loins [the rings of Saturn], and the name of the girdle is Death. In Anthropogony this 'girdle' is the human body with its two lower principles. These three die, while the innermost Man is immortal." (S. D. ii., 245).

"The Ahura Mazda brings him [the fair Yima—the first 'man' who dies or disappears] a golden ring, and a poniard, the emblems of sovereignty." (S. D. ii., 644).

DEER.

"That 10 is identical, allegorically, with Isis and the Moon is shown by her being 'cow horned.' The allegory undeniably reached Greece from India, where Vâch—the 'Melodious Cow' of the Rig Veda, 'from whom mankind' was produced (Bhâgavata Purâna) is shown in the 'Aitareya Brâhmana' as pursued by her father Brahmâ, who was moved by an illicit passion, and changed her into a deer (S. D. ii., 436). "* * * Capricornus in Naphtali who is a hind, 'a hind (a deer) let loose * * *.'" (S. D. i., 715). "In India and Egypt, these Dhyânis were connected with the Crocodile, and their abode is in Capricornus. But these are convertible terms in Indian Astrology, for the tenth sign of the Zodiac, "which is called Makara, is loosely translated 'Crocodile' * * * In Egypt, the Defunct, whose symbol is the pentagram, or the five pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile. Sebekh, or Sevekh (or Seventh), as Mr. Gerald Massey says, showing it to be the type of intelligence, is a dragon in reality, not a crocodile. He is the 'Dragon of Wisdom' or Manas, the human soul, mind, the Intelligent Principle called in our Esoteric Philosophy the fifth Principle," (S. D. i., 239-240).

"But very few are those who know even in India unless they are initiated, the real mystic connection which seems to exist, as we are told, between the names Makara and Kumâra. The first means some amphibious animal, flippantly called 'crocodile,' as some Orientalists think, and the second is the title of the great Patrons of Yogîns according to the S'aina 'Puranas,' the sons of, and even one

with, Rudra (S'iva), who is a Kumâra himself." * * * But the true Esoteric sense of the word Makara is not, in truth, 'crocodile' at all, even when it is compared with the animal depicted on the Hindu Zodiac. For it has the head and the fore-legs of an antelope and the body and tail of a fish. (S. D. ii., 609). "Suffice it to say that, as the sign of Makara is connected with the birth of the Spiritual Microcosm, and the death or dissolution of the physical Universe—its passage into the realm of the Spiritual—so the Dhyân Chohans, called in India Kumâras, are connected with both. Moreover in the exoteric religions they have become the synonyms of the Angels of Darkness, the Fallen one and Death (death of every physical thing truly ; but Mara is also the unconscious quickener of the birth of the Spiritual) ; and yet it is one of the names of Kama, the First God in the Vedas, the Logos, from whom have sprung the Kumâras, and this connects them still more with our 'fabulous' Indian Makara, and the crocodile-headed God in Egypt." (S. D. ii., 612-613).

Tiger's Skin.

"This leopard-skin is a sacred appendage of the 'Mysteries ;' it was used in the Eleusinian as well as in the Egyptian Mysteries ; it is found sculptured on the basso-relievos of Central American ruins, covering the backs of the sacrificers ; it is mentioned in the earliest speculations of the Brahmans on the meaning of their sacrificial prayers, the 'Aitareya Brahmanam.' It is used in Agnishtoma, the initiation rites of the Soma Mystery. When the neophyte is 'to be born again,' he is covered with a leopard-skin, out of which he emerges as from his mother's womb." (I. U. i., 568-569).

Snake.

"Moreover, the Serpent has ever been the type of consecutive or serial rejuvenation, of Immortality and Time." (S. D. i., 435). "Therefore it is found in every world-theogony, where it is largely associated with the Serpent-Symbol, the latter being everywhere, in philosophy as well as in religious symbolism, an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom." (S. D. i., 95).

"The Hymn engraved on the votive steel of a tomb from Abydos (3rd register) addresses Osiris thus :

"Salutations to thee, O Osiris, elder son of Seb ; thou the greatest over the six Gods issued from the Goddess Noo [Primordial Water], thou the great favourite of thy father Ra ; father of fathers, King of Duration, Master in the Eternity......who as soon as these issued from the Mother's Bosom, gathered all the Crowns and attached the Uraeus [Serpent or naja. The Egyptian word Naja reminds one a good deal of the Indian Naga, the Serpent God. Brahmâ and S'iva and Vishnu are all crowned and connected with Nagas—a sign of their cyclic and cosmic character] on thy

head ; multiform God, whose name is unknown, and who has many names in towns and provinces. "

"Coming out from the Primordial Water crowned with the Uraens, which is the serpent-emblem of Cosmic Fire, and himself the seventh over the six Primary Gods, issued from Father, Mother, Noo and Noot, the Sky, who can Osiris be but the chief Prajâpati, the chief Sephira, the chief ameshaspend, Ormazd !" (S. D. i., 471).

"It has been repeatedly stated that the serpent is the symbol of wisdom and of occult knowledge." (S. D. ii., 30). "The serpent has ever been the symbol of the Adept, and of his powers of immortality and divine knowledge." (S. D. ii., 381). "Furthermore, the 'War in Heaven' is shown in one of its significations, to have referred to those terrible struggles in store for the candidate for Adeptship—struggles between himself and his (by Magic) personified human passions, when the enlightened Inner Man had to either slay them or fail. In the former case he became the 'Dragon-Slayer,' as having happily overcome all the temptations, and a 'Son of the Serpent' and a Serpent himself, having cast off his old skin and being born in a new body, becoming a Son of Wisdom and Immortality in Eternity." (S. D. ii., 397).

Tuft of Hair.

"The Nazars—or set apart—as we see in the Jewish scriptures, had to cut their hair which they wore long, and which 'no razor touched' at any other time, and sacrifice it on the altar of initiation." (I. U. ii., 90).

Moon.

"* * * For such Fathers as Origen or Clemens Alexandrinus, the Moon was Jehovah's living symbol; the Giver of Life and the Giver of Death, the Disposer of Being—in our World.'' (S. D. i., 415).

"One of the most occult chapters in the "Book of the Dead" is that entitled 'The transformation into the God giving Light to the Path of Darkness,' wherein 'Woman-Light of the Shadow' serves Thot in his retreat in the Moon. Thot-Hermes is said to hide therein, because he is the representative of the Secret Wisdom." (S. D. i., 433).

"Now Eustathius declares that IO means the Moon, in the dialect of the Argians ; it was also one of the names of the Moon in Egypt." (S. D. ii., 485-486). "Soma is the Moon astronomically; but in mystical phraseology it is also the name of the sacred beverage drunk by the Brahmans and the Initiates during their mysteries and sacrificial rites." "* * * But the real property of the true Soma was (and is) to make a 'new man' of the Initiate, after he is 'reborn,' namely, once that he begins to live in his Astral Body; for, his spiritual nature overcoming the physical, he would soon snap it off and part even from that etherealized form. The partaker of Soma

finds himself both linked to his external body, and yet away from it in his spiritual form. Freed from the former, he soars for the time being in the ethereal higher regions, becoming virtually 'as one of the Gods,' and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking, Soma is the fruit of the tree of knowledge forbidden by the jealous Elohim to Adam and Eve or Yah-ne, 'lest man should become one of us.' (S. D. ii., 524)." 'The devotee must approach as much as possible the form of a perfect circle,' prescribes the Sacred Book. Numa tried to spread the same custom among the people, Pieriens tells his readers; and Pliny says: 'During our worship, we roll up, so to say, our body in a ring-totum corpus circumagimur.' The Goddess Basht or Pasht, was represented with the head of a cat. This animal was held sacred in Egypt for several reasons. It was a symbol of the Moon, the eye of Osiris, or the 'Sun' during night. The cat was also sacred to Sokhit. One of the mystic reasons was because of its body being rolled up in a circle when asleep. The posture is prescribed for occult and magnetic purposes, in order to regulate, in a certain way, the regulation of the vital fluid with which the cat is pre-eminently endowed." (S. D. ii., 583).

Padma or Lotus.

"With the Hindus the lotus is the emblem of the productive power of nature through the agency of fire and water (spirit and matter) * * * Whenever the mystic water-lily (lotus) is employed it signifies the emanation of the objective from the concealed, or subjective—the eternal thought of the ever-invisible Deity passing from the abstract into the concrete or visible form. * * * The sprig of water-lilies, Bhôdisât, and later of Gabriel, typifying fire and water, or the idea of creation and generation, is worked into the earliest dogma of the baptismal sacrament." (I. U. i., 92-93).

"One of the symbolical figures for the Dual Creative Power in Nature (matter and force on the material plane) is 'Padma,' the water-lily of India. The Lotus is the product of heat (fire) and water (vapour or ether); fire standing in every philosophical and religious system, even in Christianity, as a representation of the Spirit of Deity, the active, male, generative principle; and ether, or the soul of matter, the light of the fire, for the passive, female principle, from which every thing in this Universe emanated. Hence ether or water is the Mother, and fire is the Father." "The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being." (S. D. i., 87-88).

Three Eyes.

"Alone, the One Form of Existence (*a*) stretched boundless, infinite, causeless, in dreamless sleep (*b*); and Life pulsatde

unconscious in Universal Space, throughout that All-Presence, which is sensed in the opened eye of Dangma. In India it is called the 'Eye of S'iva,' but beyond the Great Range it is known in Esoteric phraseology as 'Dangma's Opened Eye.' Dangma means a purified soul, one who has become a Jîvanmukta, the highest Adept, or rather a Mahâtmâ so called. His 'opened Eye' is the inner spiritual eye of the seer; and the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition through which direct and certain knowledge is obtainable. This faculty is intimately connected with the 'third eye,' which mythological tradition ascribes to certain races of men." (S. D. i., 77).

"So is Brahma's fifth head said to be lost, burnt to ashes by S'ivas 'central eye'; S'iva being also Panchânana 'Five-faced.' Thus the number is preserved and secrecy maintained on the true Esoteric meaning." (S. D. ii., 611).

"The Maruts represent (*a*) the passions that storm and rage within every candidate's breast, when preparing for an ascetic life * * *." "At the same time Marut in occult parlance is one of the names given to those egos of great Adepts who have passed away and are known also as Nirmana kayas; of those egos for whom—since they are beyond illusion—there is no Devachan, who, having either voluntarily renounced Nirvâna for the good of mankind, or who not yet having reached it, remain invisible on earth. Therefore are the Maruts shown, firstly as the sons of S'iva-Rudra, the Patron Yogî, whose third-eye (mystically) must be acquired by the ascetic before he becomes an Adept * * *." (S. D. ii., 650-651).

"Padmapâni-Avalokiteshvara is called esoterically Bodhisattva (or Dhyan Chohan) Chenresi Vanchug, 'the powerful and all seeing.' * * * In order to guide the Tibetans and Lamas in holiness and preserve the great Arhats in the world, this heavenly Being is credited with manifesting himself from age to age in human form. * * * The Dhyan Chohan is represented with four arms, another allusion to the four Races. For while two are folded, the third hand holds a lotus—Padmapâni, the 'Lotus-bearer,' the flower symbolising generation—and the fourth holds a serpent, emblem of the Wisdom in his power. On his neck is a rosary and on his head the sign of water ≈≈≈ —matter, deluge—while on his brow rests the third eye, S'iva's eye, that of spiritual insight. His name is 'Protector' (of Thibet), 'Saviour of Humanity." (S. D. ii., 188-189).

"They (Fourth Atlantean Race) fall into sin and beget children and monsters. The first germs of anthropomorphism and sexual religion. They lose their 'third eye.'" (S. D. ii., 237).

"These were four-armed human creatures in those early days of the male-females [hermaphrodites]; with one head yet three eyes. They could see before them and behind them, [*i.e.*, the Third

Eye was at the back of the head]. A kalpa later [after the separation of the sexes) men having fallen into matter, their spiritual vision became dim ; and co-ordinately the Third Eye commenced to lose its power . . . . . When the Fourth [Race] arrived at its middle age, the Inner Vision had to be awakened and acquired by artificial stimuli, the process of which was known to the old Sages. [The inner vision could henceforth be acquired only through training and initiation, save in the cases of 'natural and born magicians'—sensitives and mediums, as they are called now] . . . The Third Eye, likewise, getting gradually petrified [ossified] soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head and is now buried under the hair. During the activity of the Inner Man [during trances and spiritual visions] the eye swells and expands. The Arhat sees and feels it and regulates his action accordingly. . . The undefiled Lanoo [Disciple, Chela] need fear no danger; he who keeps himself not in purity [who is not chaste] will receive no help from the 'Deva-Eye.' The allegorical expression of the Hindu mystics who speak of the 'Eye of S'iva,' the Tri-lochana, or 'three-eyed,' thus receives its justification and *raison d'être*; the transference of the Pineal Gland (once that Third Eye) to the forehead, being an exoteric license. "This throws also a light on the mystery, incomprehensible to some, of the connection between abnormal or spiritual seership and the physiological purity of the Seer. The question is often asked: Why should celebacy and chastity be a *sine qua non* condition of regular Chelaship, or the development of psychic and occult powers? The answer is contained in the commentary. When we learn that the Third Eye was once a physiological organ, and that later on, owing to the gradual disappearance of spirituality and increase of materiality, the spiritual nature being extinguished by the physical, it became an atrophied organ, as little understood now by physiologists as is the spleen—when we learn this, the connection becomes clear. During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of Yoga powers, is the activity of our physiological senses. Sexual action also being closely connected, by inter-action with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation." (S. D. ii., 308-309).

"Now what students of Occultism ought to know is that the Third-Eye is indissolubly connected with Karma. The tenet is so mysterious that very few have heard of it. The 'Eye of S'iva' did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the Deva-Man of the Third Race had been made the handmaidens of the newly awakened physiological and psychic passions of the physical man, instead of the reverse, the Eye lost its powers." (S. D. ii., 316).

"The possession of a physical Third Eye, we are told, was enjoyed by the men of the Third Root-Race down to nearly the middle-period of the third sub-race of the Fourth Root-Race, when the consolidation and perfection of the human frame caused it to disappear from the outward anatomy of man. Psychically and spiritually, however, its mental and visual perception lasted till nearly the end of the Fourth Race, when its functions, owing to the materiality and depraved condition of mankind, died out altogether. This was prior to the submersion of the bulk of the Atlantean Continent." (S. D. ii., 320).

"Thus the Giants perished—the Magicians and the Sorcerers, adds the fancy of popular tradition. But 'all holy saved,' and alone the 'unholy' were 'destroyed.' This was due, however, as much to the prevision of the 'holy' ones, who had not lost the use of their Third Eye, as to Karma and Natural Law." (S. D. ii., 365).

"When there is no darkness, no day, nor night, no being nor non-being (there is) S'iva even alone; That is the indestructible, That is to be worshipped by Sâvitrî, from That came forth the ancient wisdom. Not above nor below nor in the midst can He be comprehended. Nor is there any similitude for Him whose name is infinite glory. Not with the sight is established His form, none may by the eye behold Him; they who know Him by the heart and by the mind, dwelling in the heart, become immortal." (S'vetâs'vataropanishad iv., 18-20).

"* * * it is enough that at last the evolution of all lives leads into that unimaginable splendour, known only to Is'vara Himself, who pours out His life that we may know it also. And Mahâdeva shall return to It with all the Centres that his life has brought into existence, with all the new lives and joys that His imprisonment in His universe has made. That is enough for us to give us the hope—hope, do I say? it is too feeble a word—the joy inexpressible and the certainty which are founded on the very Life of God; for is He not the Truth, the Foundation of the Universe? And when we enter into SAT we shall know the future as we see the past, for we shall be not only immortal but Eternal." (Evolution of Life and Form," p. 114-115, by Annie Besant).

N. M. Desai.

THE GOSPEL OF WISDOM.*

THE word Gospel is usually associated with one particular form of faith only, with one particular story of never-failing interest; so you may perhaps think its use in Theosophical teaching somewhat strange. I think if you will remember the real meaning of the word you will realize that it should not be so monopolized, for after all, the gospel is simply the "good spell," or the good news. Theosophy also has its good news to bring you; not the good news of salvation, indeed, but the still greater good news that there is nothing to be "saved" from except your own error and ignorance, that there is no Divine wrath from which you must escape, but that the whole world is moving on in one mighty and glorious order towards an end greater than the mind of man can conceive. This is not a poetic dream, not a mere flight of the imagination, but a certainty which can be seen and known, which can be examined scientifically by those who will take the trouble to prepare themselves for such an investigation. That is one piece of the good news or the gospel which Theosophy has to bring you.

The translation of our name, Theosophy, is Divine Wisdom, and in the truest sense this divine wisdom has its gospel to bring to you and to every one. Those of us who have been studying this wonderful philosophy for many years know very well how truly it has been a gospel to us, for it has changed the whole of our lives, it has taught us how to live and how to die, it has taught us to understand what is the mighty scheme of which humanity forms only a small part. The whole world is changed for us because of that knowledge and that wider comprehension. That there is sin, sorrow and suffering in the world we all know only too well; it seems so sordid, so piteous, so universal, that many of those whose hearts are filled with love and pity and desire to serve feel despair rising within them when they look around and see the condition of the world as it is to-day. If we had no key to the meaning of it all it would indeed seem that matters are hopeless and that there is nothing to be done, but when once we have the key we begin to understand, and the whole thing takes a different aspect. The great Masters whose hearts are full of love and pity, and who so much desire to serve this orphan humanity, give us a veritable gospel, the good news from on high; for They say to us, "Rise above all this, look down upon it from above, and then you will understand it; do not look up from beneath at the under side of life, but rise above it to the higher planes of thought and consciousness and look down and understand; and then indeed you will see that there is good news, good news for all."

* A lecture given at Steinway Hall, Chicago, Sept. 28th, 1902.

Have you ever seen the great whirlpool of Niagara? Just imagine the condition of some tiny insect swept down amidst the straws and fragments in that seething torrent! Just think how it boils and foams and surges round, and think how that tiny insect would regard it all. To him that world of strife and stress would naturally seem all that there was and all that there could be, and as the great whirlpool surged backwards and forwards he would sometimes feel himself being irresistibly carried up out of his natural course, against the downward current. Yet if you stood on the banks of that magnificent gorge, and looked down on that wonderful whirlpool of water below, you would see that all the time a mighty current was carrying the whole mass in one direction, and that although there might be whirlpools where part of the water seemed to be running backwards for the time, in reality the whirlpools and the straws and the insect were all being swept steadily onwards all the while by that mighty torrent. Just like that is the view which the man who rises to a higher plane gets of the situation —of the strife and the sorrow and the trouble of this world. He sees what seems to you to be evil, and how it is pressing upwards against the great current of evolution; and yet he sees that the onward sweep of the Divine law of evolution through the world is like the mighty torrent, and that in comparison to that all these little backward currents of strife and stress are like the tiny whirlpool on the surface of the vast river, and that even though they seem to be flowing backwards, they are really being swept forwards all the time. But to see that, you need the higher sight, you need to stand above the whirlpool of the lower world, you must get beyond the ignorance of that mind which is never steady. These things need the wisdom which comes from the Divine, and that is why it is that the Divine Wisdom of Theosophy brings you the good news that all is well; not only that all *will* be well in some far-distant future, but that even now at this moment, in the midst of all the strife, the mighty current is flowing still, and so all is well because all is moving on in perfect order and with perfect certainty.

The sin and the sorrow and the suffering exist; I am not suggesting to you that these things are an illusion, though I know that that theory has been held by many. True, if you look down from the plane of the spirit you will see how small all of this is in comparison with the greater life; yet on the physical plane it *is* true, and while it lasts it *is* suffering and it *is* sorrow; and the man who sees most clearly what is the great truth that lies behind all this, is also the man whose sympathy is the strongest, whose understanding of his weaker brother is the clearest and the fullest and the most pitying and the most forgiving. Indeed, as a French writer has said:— "Tout comprendre, c'est tout pardonner"—to understand all is to pardon all. The man who understands is the one who sympathizes the most fully; he realizes what a mighty gospel this wisdom has

brought to him, and what it will bring to these poor sufferers also when they can rise to its comprehension. There is no department of our life in which this good news does not aid us, no moment of our existence at which it does not teach us something. You yourself may mould your own life when once you understand the laws under which you are living. Even if it were for our own advantage alone, it would be necessary for us that we should grasp this law; but when once we see the mighty scheme of the Logos, when once the reality and the truth of it all is borne in upon our vision, then we forget ourselves and our petty interests, our sorrows and our sufferings. We rise above all thought of ourselves altogether, for we see the great, glorious, all-pervading, all-comprehending, all-satisfying and sustaining life, and it fascinates us with the Divinity and the power of it all. When once we have seen that, we think no more of ourselves for ever, for our thought has risen to a higher level, and all our strength is poured out in the service of our fellowmen.

We must see for ourselves, we must have the Divine Wisdom of Theosophy within us, that gospel must enter into our hearts; and then indeed we shall become preachers of that gospel, whether we will or not. For when we ourselves know this thing, even though we may never speak one word to other men, yet our very lives will show forth the gospel in which we believe, for the joy and the glory of it all will shine through us, and our life will be perfect happiness to ourselves, and a centre of sunlight and blessing to others.

Remember that you have lived before, and that in those past lives there was much that was evil as well as (we hope) much that was good. Because in that past you set causes in motion you must in the present bear their results, for cause and effect are only the positive and negative poles of the same thing, two sides of the same thing, and therefore part of one another. The effect not only follows from the cause, it is in truth a part of the cause itself, and so if sorrow or suffering comes to you, you know that this is a destiny which you yourself have made. See what a difference this makes in your attitude towards it. You still suffer, but yet you know that this is a debt which you must pay, and therefore you resolve to clear off that account and to make no more such mistakes. You know that your life is in your own hands, that you are no more a slave to circumstances, but a free man, happy and joyous in the certainty of the Divine scheme. The sorrows of others affect you still, but yet along with your deep sympathy for them you feel within yourself the joy and the power that comes from the certainty that you can help, that you are no longer crushed in the presence of these great problems of life. When you see your fellowmen you have something new to say to them, you can explain matters to them now, you can clear up their

difficulties, you can share your own gospel of wisdom with them. For them, as for you, knowledge will remove difficulties and will show them that every pain that comes to us is not only the payment of a long-past debt, but is also a great opportunity for us now. Out of the evil of long ago we may make a present good, because we can take these trials and troubles and sufferings, and by the very way in which we receive them we may make them stepping-stones to the higher life, and in bearing them we may develope many of the qualities that go to make up the divine man of the future—a future still far distant, but yet within our sight the moment we begin to understand.

Let me repeat that when we speak of this great scheme we are not trusting to blind faith of any sort, nor are we calling upon you to accept anything as a matter of faith either. We are stating to you definitely the results of enquiry, which many of us know to be true through personal investigation. You may think :—" How can any man know what the Divine scheme is, how can any man enter into the counsels of God and know what He wills ? " True, between that stupendous Divine life and any consciousness of ours there is a distance that cannot be measured, yet we ourselves are sparks of that very same Divine flame. Far, far away, incalculably below that mighty Intelligence, is the highest intelligence of ours, and yet on every step of the ladder between us and Him stand men—men like ourselves, though so enormously higher than we—up to the great Masters, and on beyond even Them, impossible as it may seem to our finite minds. These stand at every stage of the way, so that we see that those who are now at the very feet of God were once men such as we, and that we who are now looking up from below, from the very foot of the glorious staircase, shall also one day stand where these stand. These things we see, and to see them needs no great study and no abnormal development. Much of what we tell you in Theosophy is based upon what is seen with higher faculties than those of the physical body, and thus it depends for you upon the investigation of a few trained men who have developed within themselves that higher sight. Truly those who have the power to see on higher planes will at once agree with this statement that I have made, that they can see this mighty stream in motion—not that they can see Him, the God who stands behind it all, but that at every point of their investigations they see the signs in all directions, of His action, of His force, so that the conviction is driven into their minds that the Force exists, and that a mighty Intelligence is indeed at the back of all manifestation.

The evidence of the trained investigators is overwhelming as to this mighty certainty, this gospel of the Wisdom. But truly, we scarcely need even that testimony. For even from the physical plane one may see the different stages of man ; one may see that there are teachers, there are developed men who rise towards the

great Initiates, and beyond them the Christs and the Buddhas, and then still higher and higher yet, beyond our ken. Even though you have not yet the clairvoyant faculty, you will see that there must rise, that there does rise, a hierarchy of still more developed beings. You know that there is an evolution, for you see it step by step as it rises through the lower kingdoms up to man, and you can see that the man we know, the man of common, every-day life, cannot be the end of that evolution. You know from history that there have been greater and obviously far more developed men ; and it is not only in the past, but to-day also, that they exist. Shall they in turn be the end ? No, there are higher and greater Ones still ; and so by simple reasoning you see that this wonderful ladder of which I spoke must exist. For those who can see a little further the testimony is overwhelming that the higher links of this great chain exist, for They can be seen and known and loved. So we put before our fellowmen, without hesitation, this glorious gospel, showing them and assuring them what it has done for us, and hoping that for them, as for us, this grand philosophy may prove a way of salvation, not from some imaginary demon outside of them, but from the ignorance within. For that is the only obstacle that comes to man, the limit with which he has surrounded himself ; but that is a terrible shell, and until he breaks his way through it, until he begins to understand, truly he suffers much. Yet the very thickness of that shell is of the man's own making, absolutely, and as soon as he knows that, he sets himself intelligently to break it away, and to prevent the building of any more walls round the self. He has the whole thing in his own hands, under his own control. There is the grandest of futures stretching before him, an evolution of incalculable magnitude, whose glory has no end, which extends far beyond the sight of even the highest clairvoyant. Truly that is good news indeed, that is a veritable gospel—not a mere interpretation of something which may bear some other meaning, not a mere supposition, but a perfect divine certainty, something which will bear examination, which you may take up and investigate for yourselves. The further you look into Theosophy the more certain you will become that this statement is true, that we are in reality part of this vast, ordered scheme.

There are so many ways in which this good news affects us, so very many other directions upon which I cannot touch now, in which our lives are revolutionized by understanding these things : vast indeed is the change which Theosophy brings into the life of the man who grasps it and lives it. Remember, I do not say that such a change comes to a man because he joins the Society, or because he reads two or three Theosophical books ; but I do say that the man who, understanding this great teaching, tries to live the life which it prescribes, will find that what I have written is true. It is just as sure now as it was in days of old that they who do the will

of the Father that is in heaven, they shall know of the doctrine whether it be true. It still is true that the man who would know the truth must live the life. It is not merely by looking upon Theosophy from the outside that its gospel may be known; the man must obey that gospel, and then it will become a part of him, then it will shed its glory upon him, and upon those about him. Then he will realize that it is his duty to be happy, and he will not be carried away by any trouble or sorrow that may come to him, because he knows that his feet stand firm.

Much theosophical work may thus be done unconsciously, besides your active outer work, and it will increase as your power and your knowledge increase. You are filled with joy and peace because of your study and your reading, and unconsciously you spread round you these vibrations of joy, of happiness and confidence. There are thousands upon thousands all round you who are hungering to understand the life of which they find themselves a part. You may help them, you who know; you may share with them your gospel of wisdom; and be well assured that as you share it, it will become far more to you than ever it was before. Realize the thing for yourself first, for that is a necessity, but remember that only as you pass it on to others can it bear its true and highest fruit. If you know these things, know them not for your own sake, but for the sake of these others about you. That is why the higher light has come to you, and if you have found within yourself the power to respond to it and to assimilate it, then this has come to you in order that you may be of use—not that you may treasure up the light for yourself, but that through you as centres the sunlight may shine out over all this wide world—so that you yourselves may be suns in a minor way, reflecting the glory of the great Divine Sun. Thus by your reflection you may bring the light of life from Him to play on your own level in a way that without you it could not have done. You know how a mirror may reflect the sunlight into a dark corner where the direct rays cannot enter; just so there are many men who by their own ignorance and their own selfishness have shut themselves out for the time being, from the power to appreciate the splendid light from on high. There is the glorious sunlight always pouring itself down, but yet a man may shut himself up in his own house, away from that holy radiance; but you who receive it, you who live in it, you may reflect it into corners which the direct rays cannot reach, and so you may bring that glory and that joy into homes that without your help must have remained unwarmed and unilluminated.

There is very truly a gospel in all this, teaching us never to forget that though the outer side of life may seem so dull and heavy, there is yet always the Divine fire glowing within; remember that

> "The soul of things is sweet, the heart of being is celestial rest;
> Stronger than woe is will; that which is good doth pass to better, best."

So this celestial bliss, that lies beyond the sorrow and the suffering,

shall become for you the ever present reality, until you learn to look through the misery and see its cause—and not only to see the cause but, far beyond that, the exhaustion of that evil through this temporary suffering, and the glory that is to come, the magnificent qualities which all this is developing in the man. So this gospel will become a living reality to you. So, although you sympathize ever more and more deeply, you will find that you have within you the power to help, to comfort and to save, because you *know*, because you have this gospel in your hearts, and so you can communicate its light to others. So you will say to them once more, in the words of the greatest of Indian teachers :—" Do not complain, and cry and pray, but open your eyes and see ; the light is all about you, if you would only remove the bandage from your eyes and look ; it is always with you, so wonderful, so glorious, so far beyond anything that man has ever dreamt of or prayed for, and it is forever and forever."

C. W. LEADBEATER.

WHY SHOULD A VEDA'NTIN JOIN THE T. S. ?

(*Continued from page* 177.)

36. Avidyâ or ignorance brings about Karma thus : The Jîvâtman first confounds the body (matter) with itself, and then confounds the attributes of the body (such as birth, death, etc.,) with those belonging to itself. This ignorance produces desire, hatred, anger, etc., and by their influence Jîva becomes subject to certain actions (the cause of Karma, good or bad). These Karmas create other Karmas through habit (Vâsanâ) and ignorance. Again, through taste or desire (ruchi) the Jîva becomes connected with other matter of various kinds. The result of this connection with matter is ignorance, and this ignorance produces Karma. Thus Karma works without any definite beginning, just as a wheel does, in these five essentials, *viz.*, 1. Avidyâ (ignorance) ; 2. Karma ; 3. Vâsanâ (habit) ; 4. Ruchi (desire) ; and 5. Prakriti sambandha (connection with matter). It is in this sense that Karma, and the connection of the Jîva with matter (the Kârana S'arîra) are said to be *pravâhânâdi*, without beginning, like the current of a river, and these do not come at any intermediate period, but exist in a latent condition even in Pralaya with Jîvâtman. When the next cycle of evolution sets in, they again become active and produce results as before. [121]

37. I's'vara cannot prevent Jîvâtman from producing bad Karma. Is'vara is not the individual cause, but the general cause of everything and is therefore, from the individual standpoint, perfectly neutral. Every Jîva is, on the other hand, individualised and hence subject to the results of its own actions. [122]

38. The effect of bad Karma is suffering in Naraka, and misery in this world. Naraka is a state in a certain locality in which the Jîvâtman feels pain as punishment for or effect of bad Karma. It is governed by Yama. When it suffers Naraka, the Jîvâtman has its peculiar kind

of body (Nâraka S'arîra or Yâtanâdeha) evolved from the Sûkshma S'arîra after its separation from the gross body. 123—125

39. The result of good Karma is the enjoyment in Svarga; and happiness in this world. Svarga is a happy state in certain localities (U'rdhvalokas) where the Jîvâtman enjoys happiness without sorrow, clothed in a kind of body evolved out of Sûkshma S'arîra after its separation from the S'thula S'rîra. 126-127

40. The U'rdhvalokas are: 1. Bhuvarloka which extends from the earth to the Sun; 2. Svarloka which extends from the Sun to the Pole-star; 3. Maharloka; 4. Janoloka; 5. Tapoloka; 6. Satyaloka. The last four extend from the Pole-star to the limits of this Brahmânda (Macrocosm); generally these lokas are called Svarga Lokas are Punyalokas. 128

41. The Jîvâtman remains in Svarga or Naraka as the case may be, as long as the Karma which brought him into those conditions continues. 129

42. Pitriloka, Vishnuloka, and S'ivaloka are certain parts of the U'rdhvalokas. There are many Brahmândas besides this one. Each contains the fourteen lokas—Svarga, Naraka, Sun, Moon, etc., as in this Brahmânda. For each Brahmânda there is a Brahmâ or Hiranyagarbha. Each is ordered in a manner similar to this Brahmânda. Each Brahmânda will be resolved into its final elements at the end of the lifetime of its Brahmâ. Many Brahmâs have lived and many more are to come. Karma works in a similar manner in other Brahmândas. All Brahmândas are not subject to Pralaya at one and the same time. Each has its own Pralaya at a different time from that of the others. For instance, at this moment, one Brahmânda may be in Pralaya, another just commencing its evolution, and so on. Each is encompassed by seven environments consisting of the five elements in their uncombined condition together with Mahat and Ahankâra. Hence each Brahmânda is distinct from every other. Just as one egg is distinct from another. There is one I's'vara (Parabrahman) that pervades and controls all these Brahmândas. All these Brahmândas have been produced from one Nature (Mûlaprakriti). Nature is infinite, evolution takes place in many parts of it and many Brahmândas come into existence in their due order of evolution. In those parts of Nature where there is no evolution, nothing takes place, and there is only blank space. 130—138

43. After Svarga or Naraka has been experienced by Jîvâtman, it leaves the body in which it experienced Svarga or Naraka and takes on a material body corresponding with the preponderance of its Karmic attraction. This process is repeated until it finally attains Moksha, and thus escapes rebirth. Good Karma does not result in the enjoyment of all the U'rdhvalokas indefinitely. The enjoyment is experienced in one particular loka according to the nature and degree of the good Karma. 139-140

44. The deities, such as Hiranyagarbha (Brahmâ), Rudra, Indra, Agni, etc., dwell in the U'rdhvalokas. Each of them has his own special function; *e.g.*, Hiranyagarbha attends to the duties of creation through the Prajâpatis. Each of the principal deities lives in a special loka of his own where he has minor deities under him. They do not perform their duties independently of Parabrahman. They are all sub-

ordinate to Parabrahman. These deities do not live for ever. At the end of Mahâkalpa (the life-time of Hiranyagarbha) all the deities abandon their bodies and attain Moksha with Hiranyagarbha. Those who are entitled to take their places in the following Mahâkalpa, are Jîvas who possess such a degree of good Karma as to enable them to attain the position of Indra and other deities. [141—145]

45. There are two kinds of Moksha: 1. Kaivalya, and 2. Brahmânanda. Kaivalya is the enjoyment by Jîva, in its real condition, of supreme bliss; Brahmânandâ is enjoyment of supreme bliss by Jîva as Parabrahman; *i.e.*, enjoyment of supreme bliss as Parabrahman enjoys it. This is also called Sâyujya. [146]

46. Sâyujya is not the laya or absolute unity of the Jîva and Parabrahman. It is already said that Jîva does not become absolutely united with Parabrahman, Sâyujya means enjoyment of Brahmânanda equally along with Parabrahman as described in the Scriptures. This includes Sâlokya and Sârûpya. Sâlokya means living in one and the same plane. Sârûpya means having body or shape similar to that of I'svara which is formed out of S'uddha Sattva. [147—149]

47. After attaining Moksha, Jîva does not become bound. It is already stated that Moksha is everlasting. Those who have already attained Moksha are never again subject to the qualities of matter or to Karma. But if they choose, for the sake of doing good to the world, they may incarnate on earth. After such an incarnation they return to Moksha, and even during these incarnations they are not subject to matter or Karma. [150]

48. Moksha is a state enjoyed in a particular place called Paramapada (Vaikuntha Loka) which is not material, being made of S'uddha Sattva. It is above all material worlds. Both kinds of Moksha, Kaivalya and Brahmânanda, are enjoyed in Vaikunthaloka, but in different parts of it. [151]

49. The essentials of Moksha are, the entire separation of Jîva from all connection with matter, and complete destruction of Karma whether good or bad. The word Moksha literally means release from bondage. The essentials are obtainable before the entrance of Jîva into Paramapada beyond the limits of the material universe. [152-153]

50. There is no difference even between the enjoyment of Parabrahman and that of Muktas. All Jîvas can attain Moksha if qualified to do so. [154-155]

51. There is a way to Paramapada from this world. It is called Archirâdi gati or Devayâna in the Scriptures. When the death of a person attaining Moksha takes place, the Jîva goes with S'ûkshma S'arîra from the heart of the body to the Brahmarandhra in the crown of the head, traversing the Sushumna. Jîva breaks through Brahmarandhra and goes to the region of the Sun (Suryamandala) through the Solar rays. Then it goes through a dark spot in the Sun, to Paramapada. The Jîva is directed on the way to Paramapada by the supreme wisdom acquired by Yoga. The Jîva thus proceeds to Paramapada by the aid of A'thivahîkas (bearers in transit) known by the names of Archis, Ahas, Pûrvapaksha, Uttarâyana, Samvatsara, A'ditya, Chandra Vaidyuta, Varuna, Indra, Prajâpatis, and lastly, chiefly with the aid of Amânava (an incarnation of Vishnu). The Archis, etc., here mentioned,

are certain pure souls and not the ordinary night, day, month, year, Sun, etc. [156-157]

52. The means of attaining Moksha are four, *viz.*: Karmayoga, Jñânayoga, Bhaktiyoga, and Prapatti. Karmayoga means the performance of duties (moral and religious) without any self-interest in the result, after obtaining Tattvajñâna (true knowledge of the three realities, Chit, Achit, and I's'vara) through the Scriptures, and always keeping in view the Supreme Spirit, that is to say contemplating it in the various kinds of Karma (Japa, Homa, Yajna, Dâna, Tapâs, etc.). Jñânayoga is the concentration described in the Yoga S'âstras with the eight angas. True perception of Jîvâtman results from these two, Karmayoga and Jñânayoga, or it may result from either separately, and these two become the causes of Moksha (both Kaivalya and Brahmânanda). Bhaktiyoga is that which is also called Upâsana. It is the contemplation of Parabrahman with its various attributes and qualities, without any interruption whatever, throughout one's whole life, at the same time discharging one's duties to the best of one's ability. This Bhakti Yoga may be practised by the aid of Jñânayoga with all its principles. Bhaktiyoga also results in Moksha (both Kaivalya and Brahmânanda). In Bhaktiyoga, we are to contemplate upon Parabrahman as "I am Parabrahman," *i.e.*, my soul is Parabrahman, or, I (the Jîva) am an attribute or S'arîra of Parabrahman which contains many other attributes and qualities. There are many kinds of Bhaktiyoga described in the Vedânta, such as Dahara Vidyâ, Antarâditya Vidyâ, Prâna Vidyâ, Purusha Vidyâ, Madhuvidyâ, etc. (thirty-two). So far as the contemplation of Parabrahman is concerned there are no differences among these Vidyâs. Differences arise only concerning the contemplation of attributes and qualities of Parabrahman. [158-164]

53. Prapatti: Leaving off all other means of Moksha above mentioned and contemplating only, (1) one's own inability to practise any of the three other kinds, and (2) I's'vara with all its attributes and qualities as the sole redeemer, without doing anything contrary to its will and keeping faith in it, as the saviour, till death. The qualities to be contemplated in this are: knowledge, power, strength, wealth, Vîrya, Tejas, A'nanda, Daya, Vâtsalya, Saulabhya, Saus'îlya, and others described in the Scriptures, with Achit, Chit, and the universe as the S'arîra. Also the divine body which it has taken upon itself by its own will, with Lakshmî (goddess of wealth) who always remains with I's'vara. [165-166]

54. These four means of Moksha are not equally applicable to all. Only persons of great mental development and who possess Jñâna (spiritual knowledge) are fit to practise the first three, *viz.*, Karmayoga, Jñânayoga and Bhaktiyoga. Those who have attained neither mental development nor spiritual knowledge, and who are incapable of practising the other three means of Moksha may have recourse to Prapatti. This may be practised by any one, without distinction of caste or creed, even if he be a Chandâla, either by himself or by a qualified A'chârya for him. [167]

55. The qualifications demanded of one who would practise these means of obtaining Moksha are: 1. True knowledge of A'chit, Chit, and I'svara, obtained from a qualified Achârya. 2. Love towards this Achârya. 3. Faith in the Scriptures. 4. Desire for Moksha. 5. Vairâgya, or

the destruction of all worldly desires and affections. 6. Attention to duty. 7. Study of Scriptures or spiritual literature in any language; renunciation of evil associations and self-interest of any kind. These means are capable of completing and destroying the three kinds of Karma, that are good and bad. [168-169]

56. The three kinds of Karma are: 1. Sanchita, the Karma which has not begun to produce any effect, owing to the operation of other Karma; 2. Prârabdha, the Karma which has already begun to produce results; and 3. A'gâmi, the Karma which will operate in future, through future actions, after practice of these means has been begun. Sanchita Karma will be destroyed by these means, Prârabdha Karma produces its results and then ceases, and A'gâmi Karma will be prevented by these means from producing any effect at all. [170]

57. Whether a person who practises these means in a certain incarnation will obtain Moksha at the end of the same incarnation depends on the nature of his Prârabdha Karma which leads the man from incarnation to incarnation. A person obtains Moksha when Prârabdha has ceased to operate, whether this takes place at the end of one or many incarnations. But one who has recourse to Prapatti and completes all Karma by the end of that incarnation thence alone obtains Moksha. When one is qualified to attain Moksha, Sanchita ceases entirely, A'gâmi becomes inoperative, and Prârabdha, with its results ceases to exist. Thus Karma, the cause of connection with matter, is destroyed by these four means. [171]

58. These means cannot be applied to the contemplation of Hiranyagarbha, Mahâdeva, and other gods and goddesses such as S'akti, etc., for the purpose of attaining Moksha, because these deities are not the Supreme Being, Paramâtman (Lord of Souls) or I's'vara (Lord). *They are only Jivas possessed of certain powers acquired by good Karma, and subordinate to Brahman in every respect.* They have not got those attributes and qualities which are essential in what is to be contemplated for the sake of Moksha. They are subject to Karma and Matter, hence they are unable to bring about the complete destruction of a person's Karma, or effect the complete separation of Jîva from matter and thus give supreme bliss to Jîvâtmas who are in the same bondage as themselves. Therefore the only Supreme Deity, the one reality, the cause of the universe, the centre of all attributes and qualities, always remaining with Lakshmî, all-pervading, omniscient, omnipresent, omnipotent, called by many names, such as Vishnu, Vâsudeva, Nârâyana, is the only Deity through whom Moksha can be attained, and He is the one Redeemer of all souls. [172]

APPENDIX.*

(*a*) "I's'vara is impersonal, but it may be considered personal when it takes a body upon itself and of its own free will, and does something good to the world. Such a body is made of S'uddhasattva." [79]

(*b*) "Prakriti means matter in a certain state in which neither of the qualities Sattva, Rajas and Tamas predominate over the others. Mahat does not here mean intellect, as in Sânkhya, but the term intellect is used here, as it is used generally, for Mahat. It means the immediate

* This contains extracts from the Appendix attached to the English Vis'ishtâdvaita Catechism.

manifestation of matter in which the three qualities are not in the same proportion. It is three-fold, Sâttvika-Mahat, Râjasa-Mahat, and Tâmasa-Mahat; these produce respectively the three kinds of Ahankâras (Sâttvika, Râjasa and Tâmasa Ahankâras). Again Mahat is not Adhyavasâya or Buddhi, as in Sânkhya, where it is a manifestation of knowledge, but in this system Mahat is a manifestation of matter, and knowledge is an attribute of Jîvâtman. Ahankâra is not here used to signify egoism as in the Sânkhya system, but is used here for want of a better word. It is not Antahkarana or Abhimâna, as in the other philosophy, but is a manifestation of Mahat, and is the cause of the subtle elements and the senses. Manas in this philosophy is not the same as in the Sânkhya system, *but it is the sixth sense* (Antarindriya) by means of which every kind of knowledge is produced in the A'tman. Moreover it is considered as atomic (Anu) situated in the centre of the heart where also the five senses are situated and their functions (vrittis) are carried from the heart to the organs of sense through their nerves." [86]

(*c*) S'uddhasattva being ethereal like A'kâs'a, cannot be seen by the eye." [92]

(*d*) "The Jîvâtman (ego) is of an intellectual nature, and is at the same time the centre of intellect or knowledge. Its seat is in the heart, Jîvâtman being finite in atomic form, but its attribute (knowledge) is infinite and of various kinds such as perception, inference, etc.; it proceeds to various objects, near or distant, without any limitation as to time and space, as does the light from the Sun. This knowledge is eternal and real but its manifestations (perception, inference, etc.) require some other aid. Therefore it is only its manifestations (or Avasthas) that are not eternal, but knowledge itself is eternal. All mental faculties such as judgment, doubt, desire, fear, etc., are manifestations (avasthas) of it.[93]

(*e*) "Chit (or Pratyak) means that which possesses knowledge. It signifies both I's'vara and Jîvâtman; but I's'vara's knowledge being eternal and infinite, and not requiring any aid for development, and Jîvâ's knowledge being limited, owing to bandha (bondage), the term Chit is used generally to signify only Jîvâtma. Although the form of Jîvâtman is atomic (Anu), in Moksha its knowledge becomes infinite." [93]

(*f*) "The material universe is said to be unlimited on all sides below, but is limited above by the region of S'uddhasattva—which is limited below by the material universe, but is unlimited on all other sides. This S'uddhasattva is the substance of Vaikuntha, and of the bodies of Muktas and I's'vara. Nature or matter and S'uddhasattva being considered as one substance (namely, matter) it is said that matter is universal and infinite. Some of the Vis'ishtâdvaitins are of opinion that S'uddhasattva, being substance, is a kind of matter having only Sattva quality unmixed with Rajas and Tamas.'' [151]

(*g*) "Karma Yoga and Jñâna Yoga are described in Bhagavadgîtâ (from 2nd to 6th Chapter). Karmayoga is ordained by the Mantras and Brâhmanas of the Vedas, and by Dharmas'âstras (Smritis)." [159-160]

(*h*) "Bhagavadgîtâ (Chapters 7 to 12), as well as the 3rd Chapter of Brahma Sûtras and the S'ândilya Sûtras describe Bhakti Yoga, as Bhakti Yoga requires Karma Yoga for the destruction of bad Karma and purification of mind. [161]

(*i*) Karma Yoga requires seven Sâdhanas (practices). They are: 1. Purification of mind for concentration, by taking only pure food (and

not being bad in quality)(as described in the Bhagavadgîtâ and other Yoga S'âstras. 2. Giving up of all desires. 3. Uninterrupted practice in the contemplation of one object. 4. Doing one's duties as described in the Vedas, as far as possible. 5. Truth-seeking, Mercy, Charity, etc. 6. Not caring for miseries under any condition. 7. Being always satisfied with one's own condition in life." [161]

(*j*) "Upâsanas are of two kinds, viz.: Pratîkopâsana and Apratîkopâsana. The *former* is contemplation, as described in the Upanishad, of Pranava and certain other things different from Parabrahman, and includes Madhuvidyâ, Udgîthavidyâ, etc. This produces good results other than Moksha, but afterwards produces Moksha through those results. The *latter* (Apratîkopâsana) is the direct contemplation of Parabrahman, and produces Moksha or other good results, according to the wishes of the person that practises. This includes Dahara-Vidyâ, Sadvidyâ, Nyâsavidyâ, etc. [163]

(*k*) The term Bhakti has also another significance, such as to cull flowers, and adore the images with them, to make bhajanas, singing hymns to I's'vara, reciting prayers addressed to Vishnu, etc. These are only the outward expressions of one's devotion to I's'vara; and although they are called devotion, still they do not properly come under the head of Bhakti Yoga." [163]

(*l*) "Prapatti is not definitely mentioned in the S'ri Bhâshya and other works of S'ri Râmânuja, but his followers generally approve of this. It is described very minutely in Pancharâtrâgama, and other sacred writings (Rahasyas) of the S'rivaishnavas. As all the modern S'rivaishnavas entirely depend upon this, it is mentioned here." [165]

THE VIS'ISHTA'DVAITA OF S'RI'KANTHACHARYA.

This system is known by the name of S'aiva Vis'ishtâdvaita as opposed to the Vaishnava Vis'ishtâdvaita. The only difference between the two is that the former acknowledges the supremacy of S'iva (Mahâdeva) over the other deities, and the latter that of Vishnu (Nârâyana). The former was founded by S'rîkanthas'ivâchârya who wrote a commentary on the Brahmasûtras called Nîlakantha Bhâshya. There is a commentary on it called Sivârkamanidîpikâ by Appaya Dîkshitendra. The followers of this system hold that the gross and subtle Chit and Achit are pervaded by S'iva who is the only reality and source of everything. Pas'u, the animal soul, Pâs'a, the noose that binds the soul, and Pati, the Lord S'iva, who alone can release the Jîva from bondage, are the principles that should be known. On knowing S'iva who is inseparably connected with Chit and Achit, one becomes a muni or silently meditating sage, and at death he is enabled to obtain SA'YUJYA or union with S'iva.

THE ADVAITA OF S'ANKARA'CHA'RYA.

Having in the first part of this paper dealt with the Dvaita and the two kinds of Vis'ishtâdvaita, I shall now place before you the teachings of S'ankarâchârya. In doing so I shall not make any statements of my own. I shall simply quote the very words of an eminent oriental scholar of high repute. Prof. Thibaut, in his able introduction to his translation of the "Vedânta Sûtras with S'ankara's comment" writes thus (*Vide* pp. xxiv—xxvii):

"What in S'ankara's opinion the Upanishads teach is shortly as follows :—Whatever is, is in reality one ; there truly exists only one universal being called Brahman or Paramâtman, the highest Self. This being is of an absolutely homogeneous nature ; it is pure 'Being,' or, which comes to the same, pure intelligence or thought (Chaitanya, Jñâna). Intelligence or thought is not to be predicated of Brahman as its attribute, but constitutes its substance ; Brahman is not a thinking being, but *thought* itself. It is absolutely destitute of qualities ; whatever qualities or attributes are conceivable, can only be denied of it. But, if nothing exists but only one absolutely simple being, whence the appearance of the world by which we see ourselves surrounded, and in which we ourselves exist as individual beings ? Brahman, the answer runs, is associated with a certain power called Mâyâ or avidyâ, to which the appearance of this entire world is due. This power cannot be called 'being' (Sat), for 'being' is only Brahman ; nor can it be called 'non-being' (asat) in the strict sense, for it at any rate produces the appearance of this world. It is in fact a principle of illusion ; the undefinable cause owing to which there seems to exist a material world comprehending distinct individual existences. Being associated with this principle of illusion, Brahman is enabled to project the appearance of the world, in the same way as a magician is enabled by his incomprehensible magical power to produce illusory appearances of animate and inanimate beings. Mâyâ thus constitutes the upâdâna, the material cause of the world ; or—if we wish to call attention to the circumstance that Mâyâ belongs to Brahman as a S'akti—we may say that the material cause of the world is Brahman in so far as it is associated with Mâyâ. In this latter quality Brahman is properly called I's'vara, the Lord."

"Mâyâ, under the guidance of the Lord, modifies itself by a progressive evolution into all the individual existences (bheda), distinguished by special names and forms, of which the world consists ; from it there spring in due succession the different material elements and the whole bodily apparatus belonging to sentient beings. In all those apparently individual forms of existence the one indivisible Brahman is present, but, owing to the particular adjuncts into which Mâyâ has specialised itself, it appears to be broken up—it is broken up, as it were,—into a multiplicity of intellectual or sentient principles, the so called Jivas (individual or personal souls). What is real in each Jïva is only the universal Brahman itself ; the whole aggregate of individualising bodily organs and mental functions, which in our ordinary experience separate and distinguish one Jíva from another, is the offspring of Mâyâ and as such unreal."

"The phenomenal world or world of ordinary experience (vyavahâra) thus consists of a number of individual souls engaged in specific cognitions, volitions, and so on, and of the external material objects with which these cognitions and volitions are concerned. Neither the specific cognitions nor their objects are real in the true sense of the word, for both are altogether due to Mâyâ. But at the same time we have to reject the idealistic doctrine of certain Buddhic schools according to which nothing whatever truly exists, but certain trains of cognitional acts or ideas to which no external objects correspond ; for exter-

nal things, although not real in the strict sense of the word, enjoy at any rate as much reality as the specific cognitional acts whose objects they are."

"The non-enlightened soul is unable to look through and beyond Mâyâ, which, like a veil, hides from it its true nature. Instead of recognising itself to be Brahman, it blindly identifies itself with its adjuncts (upâdhis), the fictitious offspring of Mâyâ, and thus looks for its true Self in the body, the sense organs, and the internal organ (manas), *i.e.*, the organ of specific cognition. The soul, which in reality is pure intelligence, non-active, infinite, thus becomes limited in extent as it were, limited in knowledge and power, an agent and enjoyer. Through its actions it burdens itself with merit and demerit, the consequences of which it has to bear or enjoy in series of future embodied existences; the Lord—as a retributor and dispenser—allotting to each soul that form of embodiment to which it is entitled by its previous actions. At the end of each of the great world-periods called kalpas, the Lord retracts the whole world, *i.e.*, the whole material world is dissolved and merged into non-distinct Mâyâ, while the individual souls, free for the time from actual connection with Upâdhis, lie in deep slumber as it were. But as the consequences of their former deeds are not yet exhausted, they have again to enter on embodied existence as soon as the Lord sends forth a new material world, and the old round of birth, action, death, begins anew, to last to all eternity as it has lasted from all eternity."

"The means of escaping from this endless Samsâra, the way out of which can never be found by the non-enlightened soul, are furnished by the Veda. The Karmakânda indeed, whose purport it is to enjoin certain actions, cannot lead to final release; for even the most meritorious works necessarily lead to new forms of embodied existence. And in the Jnânakânda of the Veda also two different parts have to be distinguished, *viz.*, firstly, those chapters and passages which treat of Brahman in so far as related to the world, and hence characterised by various attributes, *i.e.*, of I's'vara or the lower Brahman; and, secondly, those texts which set forth the nature of the highest Brahman transcending all qualities, and the fundamental identity of the individual soul with that highest Brahman. Devout meditation on Brahman as suggested by passages of the former kind does not directly lead to final emancipation; the pious worshipper passes, on his death, into the world of the lower Brahman only, where he continues to exist as a distinct individual soul—although in the enjoyment of great power and knowledge—until at last he reaches the highest knowledge, and, through it, final release. That student of the Veda, on the other hand, whose soul has been enlightened by the texts embodying the higher knowledge of Brahman, whom passages such as the great saying, 'That art thou,' have taught that there is no difference between his true Self and the highest Self, obtains at the moment of death immediate final release, *i.e.*, he withdraws altogether from the influence of Mâyâ, and asserts himself in his true nature, which is nothing else but the absolute highest Brahman." This is S'ankara's Advaita.

Let us see if we can learn something more than this from Prof. Thibaut. Turning to page xxx. of his Introduction we find the following:

"The chief points in which the two systems (S'ankara's and Ramânuja's)........agree on the one hand and diverge on the other may be shortly stated as follows:—Both systems teach Advaita, *i.e.*, non-duality or Monism. There exist not several fundamentally distinct principles, such as the prakriti and the purusha of the Sânkhyas, but there exists only one all-embracing being. While, however, the Advaita taught by S'ankara is a rigorous, absolute one, Râmânuja's doctrine has to be characterised as Vis'ishta Advaita, *i.e.*, qualified non-duality, non-duality with a difference. According to S'ankara, whatever is, is Brahman, and Brahman itself is absolutely homogeneous, so that all difference and plurality must be illusory. According to Râmânuja also, whatever is, is Brahman. But Brahman is not of a homogeneous nature, but contains within itself elements of plurality owing to which it truly manifests itself in a diversified world. The world with its variety of material forms of existence and individual souls is not unreal Mâyâ, but a real part of Brahman's nature, the body investing the universal Self. The Brahman of S'ankara is in itself impersonal, a homogeneous mass of objectless thought, transcending all attributes; personal God it becomes only through its association with the unreal principle of Mâyâ, so that —strictly speaking—S'ankara's personal God, his I's'vara, is himself something unreal. Râmânuja's Brahman on the other hand, is essentially a personal God, the all-powerful and all-wise ruler of a real world permeated and animated by his spirit. There is thus no room for the distinction between a param nirgunam and an aparam sagunam; between Brahman and I's'vara. S'ankara's individual soul is Brahman in so far as limited by the unreal upâdhis due to Mâyâ. The individual soul of Râmânuja, on the other hand, is really individual; it has indeed sprung from Brahman and is never outside Brahman, but nevertheless it enjoys a separate personal existence and will remain a personality for ever. The release from Samsâra means, according to S'ankara, the absolute merging of the individual soul in Brahman, due to the dismissal of the erroneous notion that the soul is distinct from Brahman; according to Râmânuja it only means the soul's passing from the troubles of earthly life into a kind of heaven or paradise where it will remain for ever in undisturbed personal bliss. As Râmânuja does not distinguish a higher and lower Brahman, the distinction of a higher and lower knowledge is likewise not valid for him; the teaching of the Upanishad is not two-fold but essentially one, and leads the enlightened devotee to one result only."

A footnote in this connection says thus: "The only 'sectarian' feature of the S'rî Bhâshya is, that it identifies Brahman with Vishnu or Nârâyana; but this in no way affects the interpretations put on the Sûtras and Upanishads. Nârâyana is in fact nothing but another name of Brahman."

Having thus in a summary way set forth the four well-known systems of Vedânta, let us now turn our attention to the remaining one, which is mostly concerned with the esoteric aspect of A'tma Vidyâ.

But before dealing with it I should like to place before you a few extracts taken from Vol. III. of the "Secret Doctrine." A practical Vedântin is expected to be familiar with the teachings contained in these extracts. They are of great use to us all. To me, at any rate,

they appear to be very important and suggestive as they chiefly pertain to A'tma Vidyâ. They are necessary for comparative study.

G. KRISHNA S'A'STRI'.

A PILGRIM'S PRAYER AND SOLILOQUY.

FOOTSORE and travel-stained I lay my head on the lowest step of the sanctuary and pray :—

Oh Lord ! Grant my prayer that I may love as You love. Your love is not confined to one individual or a group ; it extends over all, within the ken of our consciousness, and aye without it, to the uttermost limits of this boundless Universe. It flows out towards all ; not *one* is excluded from its benign influence. From the least vehicle enshrining consciousness to the highest, every one feels it and is benefited by it. Lord ! may my love be such.

Your love is given ' to *all equally*, irrespective ' of every external consideration. Man and woman, Brahmana or Chandala, rich and poor, Emperor and slave, beauty and deformity, make no difference to You. They may love You or they may hate You ; they may know You or they may ignore Your very existence. They may worship You or they may persecute and deny You. It makes no difference : nay, as a mother's strongest love is given to her weakest and most despised, so Your love is sent most to those that *want* it. Truly, You come down for the sinner, not for the saint. Those that deny Your existence and appear to be furthest from You, are better cared for, it seems. Oh Lord ! Grant me to love likewise.

I find this most difficult, nay impossible. I love those who love me; I am indifferent to those who do not touch my sphere of life ; I hate those who in any way harm or hate me. My love flows out more towards those that give me pleasure ; may be they please my senses or my heart, or my fancy. I *cannot*, even though calm reasoning tells me I *should*, love those that offend in any way my sense of beauty, or idea of right and wrong, or wound my self-love. I am blind to the faults of those whom I love ; I cannot love or forgive or even forget those that wrong me. I cannot return good for evil ; nay, I know not what is good and what is evil, ultimately. Why is this ? Why can I not love as You do ? It must be because You are absolutely perfect, and infinite, therefore transient effects have no part in Your being ; that the sensations of pleasure and pain proceeding from external objects are transient effects produced by transient causes, and that these sets of vibrations called pleasure and pain, affect but the vehicles that enclose the Dweller, but touch him not. Again, these vibrations would be found to proceed, if analysed, from ignorance, from the identification of the Ego with the instruments he uses to gather experience on the various planes, from taking upon himself the functions of the actor and enjoyer, that really belongs to them.

What does the Lord love? Is it the physical body? No. Is it the mental faculties? No. He loves not the personality—that bundle of impermanences; it is not He. He loves the Ray in each—His Ray; for He realises Himself as One with all the Rays that radiate from Him to dwell in the manifold limitations of form. Hence the externals of pain and pleasure do not affect Him, do not change His love. May I love likewise.

The Lord loves all. How? What form does it take? What are its results? The purest and the holiest love would be found to have as its goal this and this alone—to bring to the object of its love all happiness and to ward off from it all pain. Happiness—the highest, eternal, unaffected by time and substance: not the physical happiness of beauty of form or the pleasures of sensory life; not the happiness centred in the conscious possession of unrivalled intellectual powers—for all these are fleeting and die with the vehicles of consciousness—but the bliss ineffable that is spoken of in the Upanishads as beyond speech and thought.

Now take it in another aspect. All pain should be avoided. Well, what is the source of pain. Reduced to the ultimates, it is ignorance of the real nature of things. We mistake the fleeting for the eternal, the limited for the infinite, and when the results are not as we would have them, there arises pain. All sorrow proceeds from ignorance—avidyâ—and when that is removed, all sorrow ceases, and as the Sun's rays shine and gladden when the obscuring clouds are dispersed, so the Eternal Truth shines and gladdens us. It is Knowledge and Bliss. So the love of the Lord ever seeks to give to those He loves the highest bliss and to ward off from them even the least shadow of pain. And how could this end be brought about better than by removing the veil of Avidyâ from the hearts of those He loves, thus enabling them to realise themselves as the Soul of Knowledge and Bliss? All other forms of love fall short of this in their nature and their results. This is the manifestation of His love; this is His work—His only work; for this He comes among us, for this He remains among us and for this He sacrifices himself, limits His infiniteness, conditioning the Unconditioned. This is the Great Sacrifice mentioned in the Purusha Sukta.

If I pray to the Lord to enable me to love all as He does, it is the same as praying that I may be enabled to share His work—to help all to realise their Divine nature, and put away Ignorance and Sorrow from themselves. Can we do this—this tremendous work, the dream of some and the source of ridicule to many? Yes, we can; every one of us, even the least. For there is not one of us so insignificant, so powerless, so ignorant, that he cannot find another whom he can help, instruct or comfort. We have only to look around us to feel this to be true.

If I want to love all as the Lord does, I must do His work. True, but how am I to set about it? How am I to enable others to

realise their Divine nature? By utilising all that is given me towards that end. One man can influence another by his conduct, by his life. This is a silent and unconscious Teacher—the force of example. Let my life be such as befits a servant of the Lord, as befits one who hopes to become like Him some day. If I were really aware of the fact that my life does really influence for weal or for woe more around me than I know, I would always keep a strict watch over my acts, words and thoughts.

I would say to all, always manage to take advantage of everything in your talk with others that might give you an opportunity to remove a misconception, correct a fault or impart an information that might benefit others permanently. Never open your lips save to benefit others. And the better to effect this, store your mind with knowledge, cultivate the power of calm and clear reasoning, perfect yourself in expressing what you want others to understand, so that they may see and feel it as you do; nay, study carefully the life around you, the various grades of egos so placed by their Karmic evolution, and train yourself to feel with them, and think with them, that you may, in speaking to them, appear as if their better and nobler selves were guiding them.

Through personal conduct you can affect only those around you; through speech, a larger circle. But if you are gifted with the power of writing, you can reach many whom you cannot see or talk to. Bring your knowledge and study to bear fruit in placing before others that which you know they thirst for, that which will make their lives purer, more useful and happier.

But the greatest force you can wield in accomplishing your work is the power of thought. Here neither Time, nor Space nor Matter can limit you. You can do your work better unhampered by the heavy, massive vehicles of consciousness; you can speak, mind to mind and soul to soul. You can assist those that are in this plane and those that have passed out of it and on to others. This is the way to work for humanity, to serve the Lord, to love all as the Lord loves. And ever bear in mind that the more you do, the more work is given you; the more you do, the greater your powers for work become, and the more you work for others, the more effectually you advance yourself. For you sink or rise with all, dwarf-like or godlike, bound or free.

Oh Lord of Love! May I, by loving all as You do, prepare myself to be Your servant, an humble labourer in Your vineyard.

PILGRIM.

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CELEBRATION OF THE 27TH ANNIVERSARY OF THE T. S.

THE mornings of the 26th and 27th Dec. were occupied in the transaction of the business of the Indian Section; on the first day the General Secretary's report and those of the Provincial Secretaries being read, and on the next the question of the registration of the Section as a corporate body and the election of officers for the ensuing year were disposed of. A strong point having been made, in all the Secretarial reports, of the necessity for a travelling fund to pay the expenses of branch visitations by travelling Inspectors, Col. Olcott at once took in hand the opening of a subscription. He headed it with a gift of Rs. 100 from the P. N. Jog Bequest money and, in a short time, amid much enthusiasm, had the sum of Rs. 100 more than the amount required, subscribed. He then made some allusion to the work that was being done among the poor Pariahs of Southern India and the remarkable success in the way of an exceptionally high average of passes in our four schools at the Government Examinations of this year and the last. He invited any persons present, who felt so disposed, to give him money towards the work; a subscription was at once started and in a short time about Rs. 600 had been subscribed, nearly half of it being paid at once in cash.* The Convention adjourned *sine die* at noon on the 27th, and at 4-30 p.m. the anniversary was publicly celebrated in the large hall of the Central Hindu College. A great crowd was present and the remarks of the several speakers were warmly applauded.

The President-Founder, as usual, opened with a summary report of the condition of the Society and the extent of the work during the last twelve months. He said that he should call to the platform, according to established custom, a number of persons representing different countries of the world and different parts of India, who would testify to the spread of our movement and its present condition so far as it had come under their observation. He began with Mr. James Scott, Professor of History in the Central Hindu College, who had quite recently transferred his residence from Sydney, Australia and who gave a glowing picture of the develop ment of the movement in those colonies since 1889, when the President-Founder first visited them and Theosophy was first preached, until now, when there were 13 branches of the Society at work. Mr. B. Keightly, General Secretary of the British Section, being called upon, specified three highly important points which indicate the powerful influence that the Society has already exerted upon the scientific thought of the age, *viz.*, Professor J. J. Thomson's new definition of the nature of electricity which entirely corroborates that

* The donor's names will appear in next month's *Theosophist* Supplement.

of H. P. B. in the "Secret Doctrine;" secondly, the admission by Prof. James, of Harvard, in his recent Edinburgh lectures on the Psychology of Religion that the fundamental unity of concepts in the world's great faiths rests in their mystical phenomena, *i.e.*, the "miracles" of their saints, and that these phenomena come within the range of natural law and can be scientifically studied; and thirdly, the testimony of one of the highest living authorities, in an article contributed by him to one of our popular periodicals, that the Theosophical Society has been one of the greatest agencies for vitalising the Western faiths with its contributions to current literature from the great ocean of Oriental teachings. Miss Albers, now working in Calcutta, spoke some eloquent words on behalf of the United States; Mr. Fred. Brooks spoke for France and Belgium; Mr. K. Narayanasamy Iyer, for Southern India; Babu Noor Muhammad for Islâm; Mr. Vimadalal, of Bombay, made, for the Parsees, an excellent speech that was applauded to the echo, Dr. Balkissen Kaul showed the vast field for Theosophical work that was being opened out in the Punjab, the gray-haired and majestic-looking Swami Abhayananda—a member of the Golden Gate T. S. of San Francisco, now working with the Vaishnavas of Bengal and Behar—aroused enthusiasm by her testimony about the very great Theosophical activity in America, and the proceedings were brought to a close by one of those powerful addresses which Mrs. Besant always gives at these public celebrations of our anniversaries. Her leading idea was that our Society has practically proved the fact of the existence of the tie of brotherhood which unites men together regardless of race, colour and creed. On this platform, on this occasion, said she, we have seen the meeting presided over by a Buddhist, addressed by a Mussalman, a Zoroastrian, a Christian and Hindus of different sects, in identical strains of peace and brotherly love; she thought that in this significant fact could be found the promise of that glorious future when men would see the peoples of the whole world, of whatsoever religious groups they might be, all dealing with each other in this same spirit of tolerance and amity.

At the conclusion of her remarks the meeting dissolved, with long continued applause, cheers for Colonel Olcott and showering of flowers upon Mrs. Besant and himself.

Theosophy in all Lands.

EUROPE.

LONDON, *27th November*, 1902.

There are no striking novelties to record in the field of Theosophic activity but all Lodges and meetings are in full swing. At Headquarters every day of the week witnesses some form of meeting, or study class, and the various rooms are being fully utilised.

The news of the sad loss which our Dutch Colleagues have suffered in the sudden death of Mme. Meulemann comes as a painful shock. She will be greatly missed by her fellow workers to whom she was so greatly endeared and our warm sympathy goes out to them in their loss. The cheery presence of Mme. Meulemann will be much missed at our Annual Conventions. For herself one feels sure the change is but of one sphere of work for another, and she passed as she had ever wished, quietly away in her sleep with no premonitory symptoms or previous time of physical suffering—an end which many a Theosophist may well desire.

One or two of the November Magazines contain articles of special interest to theosophists. The *Contemporary Review*, for example, has an excellent article by Mr. E. Wake Cook, which deals specially with that phase of modern thought known as Christian Science, but incidentally he puts forward views on the Theosophical movement, which are admirably in accord with the broader views held among members of the T. S. The writer thinks that Theosophy, Christian Science and Spiritualism together make one big influence towards what he calls the "Newer Dispensation," and these three movements linked with modern physical science are together making for a world-wide religion of the future. Naturally he deprecates strife and unfriendliness between them for he says such strife is fratricidal and self-destructive and mutual co-operation should prevail.

Harper's Magazine for November contains an article by Carl Snyder, on the "Newest Conceptions of Life," which conception appears to be that life is simply a series of fermentations. But it is significantly added that what these ferments are, or rather how they are put together, no one can say! Under certain conditions it is stated that the destructive action of a ferment is reversible, *i.e.*, an additional ferment may be added to one which has already broken up a compound, with the result of re-building the substance. From this it is deduced that in time we may discover the method of reversing the life-process, since growing old is said to be merely a series of destructive fermentations, and so arrest the approach of senile decay. How the new science reminds the student of the old alchemy! Yet Mr. Carl Snyder would doubtless be very wroth if his researches were classed with those of the philosophers who laboured to discover the Elixir of Life! It is further somewhat entertaining to find that Mr. Snyder thinks the discoveries of recent years "give earnest of the day when the action

of ferment being as well known as the working of rennet in the making of cheese now, the action of cellular ferments may be reversed at will. The fabric they have reared would go down piece by piece, the separate parts shrink, coalesce, decrease, until, perhaps, naught remained save a formless clot of jelly-like stuff—the jelly of life." Imagine being dissolved to the condition of our far-off, jelly-like progenitors of the quasi-solid planetary conditions! Oddly enough a recent novel deals with a not dissimilar experience which befel an eminent scientist and his son and friends through rash experiments with a kind of diminishing gas, by which they were decreased to the size of microbes and met with marvellous experiences in a suburban back garden. It would seem that the imagination of the novelist barely outstrips the imagination of the scientist in the strangeness of its flight. But another point of real interest is indicated in the article when we are told that Bredig and some other German chemists have been able very closely to imitate some of the ferment actions by means of solutions of very finely divided metals such as platinum and gold ; and then it is further shown that these platinum and gold solutions can be "poisoned, chloroformed or killed, as if they were alive." This of course is in line with the results achieved by Prof. Bose of Calcutta, which are familiar to all readers of this journal, and simply adds one more brick to the edifice of proof which is being daily built to testify to the truth of the old philosophy which taught that LIFE IS ONE, though its manifestations are many.

To-day's copy of the *Daily Mail* contains a little sketch of a weekly scene at Brindisi when the out-going Indian Mail is shipped on Sunday nights. In a graphic fashion one is made to realise the immensity of the correspondence between the heart of the Empire and that vast limb of it whose mail pours in through Bombay. One thousand two hundred and seventy bags of mail matter for Bombay, the newspaper correspondent saw poured into the hold of the *Osiris*, and from them he draws the moral of the close-linked interests of England and India; a moral which, from a very different view-point (though the Brindisi one must also be very familiar to her), Mrs. Besant has been bringing before so many audiences, in England during the past months. Her lecture on "Theosophy and Imperialism" has created much interest, sometimes in unexpected quarters ; in other quarters the word Imperialism causes fright, while in some directions Theosophy would appear to play the bogey. Nevertheless a steady, if small, stream of thought persistently discharged into the pool of English political ideas may gradually clarify the mud and help to develop a *true* Imperialistic Policy, and, as one paper remarks, "Mrs. Besant's ideal is a beautiful and lofty one."

A. B. C.

Reviews.

THE ARYAN PRAYER-BOOK.*

We have much pleasure in acknowledging the receipt of a copy of this booklet for review. A perusal of the prefatory note will indicate briefly the primary object of its compilation. The Aryan conception of the Most High, has successfully stood even the most crucial test applied by the best English and German Savants, of the stamp of S. W. Jones and Schopenhauer. The former eulogises the conception as one of the best, if not the best and the admiration of the latter for the noble thoughts imbedded in the Upanishads is universally known. The book consists of two parts ; part first, containing well known and soul inspiring extracts from the Vedas, the Upanishads and the Bhagavadgîtâ ; part second contains extracts from the Ramâyana, Mahâbhârata and the Srimad-bhâgavata with a lucid translation in English. The book might well find a place in meetings of Indian Theosophical Societies, and the Vedântic classes that are held in America, Europe and Asia. There is no question of its suitability as a Prayer-book in all Hindu Students' homes and colleges, but we doubt its utility for beginners. To the Hindu public in general this will be a suitable hand-book for recitation or the reading of sacred literature which is generally done after bathing and before breakfast. To the official who can spare but a short time for daily prayer or any religious function, this compendium is admirably suited.

THE PRETENDED CONFLICT BETWEEN SCIENCE AND RELIGION.

Our beloved friend Mr. Alejandro Sorondo, of Buenos Aires, whose shoulders have borne the burden of the early struggles of our movement in South America, and who combines with scholarship a high character and fervent zeal, has just sent us a tastefully printed copy of the lecture which he delivered at the La Plata Public Library, on the 14th September last. Its title is :—" Causas del Pretendido Antagonismo entre la Ciencia y la Religion." From reports in the local papers we learn that a crowded audience listened to this admirable exposition of the vexed question under discussion. On reading the pamphlet one can readily understand the enthusiasm with which it was received by the audience.

AN ESSAY ON EVOLUTION OF CHARACTER.†

BY SARAH CORBETT.

What Mrs. Corbett says is always worth listening to and the same may be said of her writings ; she is clear, sententious, and master of her subject. This essay, of course, treats the subject from the theosoph-

* Compiled by M. B. Srinivasaiengar, M.A., Head Master, High School, Chikballapur ; formerly Translator, Mysore State.

† Theosophical Publishing Society, 1902. Price 2s. net.

ical standpoint; it is a pity that it could not be read more extensively than it is likely to be by that outside public who dismiss with a sneer all teachings with which they are not familiar.

AN INTRODUCTORY TEXT BOOK OF LOGIC.*

BY SYDNEY H. MELLONE, M.A., D.S

We gladly welcome the publication of this neat little text-book on Logic which, even in an age in which there is a tendency to multiply text-books for facilitating the passing of University Examinations, is invaluable to the beginner and instructive to the advanced philosopher. This is the first successful attempt at tracing the history of Logic to its very fountain-head, the Great Greek philosopher, Aristotle. The illustrations given are very practical and the style is simple and clear. The get-up of the book is excellent.

H. H. A.

ESSAYS ON INDO-ARYAN MYTHOLOGY.†

We acknowledge with thanks the receipt of the two volumes of these Essays by Mr. Nârâyana Aiyengar of Bangalore. The author, a self-constituted disciple of Prof. Max Müller, has devoted his life to the study of Indo-Aryan Mythology on the lines suggested by his European Guru. He has also some original thoughts of his own. Credit is, no doubt, due to the author for the success he has achieved in his researches.

G. K.

SANA'TANA DHARMA CATECHISM.

The Telugu translation of this catechism is issued under the authority of the Telugu Translation Committee of the Indian Section of the T.S. It is priced one anna a copy. Postage extra.

The Sinddhi translation is also published and we beg to acknowledge receipt of a copy of it with thanks.

S'RI'MAD GI'TA' PRAPU'RTI.

The Samskrita Text of this valuable book, with a good commentary, is now, for the first time, being issued from Calcutta by Pandit Gaurî Govinda Râya, teacher, Navavidhâna Mandali, No. 3, Râmânatha Muzumdar Lane. The text and commentary are said to reconcile the tenets of S'ankara with those of the Vaishnavites on the strength of Bhâgavata and Bhagavadgîtâ. We have received the first four parts of the book which will, it is notified, be completed in two more parts. Price to subscribers, Rs. 3, and to others Rs. 4.

G. K.

THE CALL OF THE TWENTIETH CENTURY TO AWAKENED INDIA.

This is a book of 90 pp., published by the Christian Literature Society for India. The writer, Dr. John Murdoch, an old enthusiastic missionary of 84 winters, whose motto is "*Ring out the False; ring in the*

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* William Blackwood and Sons, Edinburgh and London. Price 5s.

† Part I, Caxton Press, Bangalore, Rs. 3; Part II. Addison and Co., Madras, Rs. 5.

True," appears at least to be sincere if nothing else. We have respect for gray hairs and should, therefore, thank the old gentleman for his contribution. It is too late for any one to "ring out the false" notions of this old missionary, and to "ring in the true." We have no time to point out his evident misconceptions, wrong premises and equally wrong conclusions. We can only tell him this—"Physician! heal thyself."

G. K.

NARRATIVE OF TRUTH

is a booklet containing a brief sketch of the History of the "Sâdhârana Dharma" movement, published by the S'ánti A's'rama of Muttra. The motto of the movement is "*Be good and do good*," and S'iva Ganachârya who is at the head of the movement is doing immense service to his country. There is ample scope for many more such movements in India.

G. K.

THE HOLY LIVES OF THE A'ZHVARS
OR
THE DRA'VIDA SAINTS.*

This neatly printed Crown Octavo volume of 303 pp. contains the lives of twelve Vaishnava Saints, and our brother, A. Govindâchârya, has, by this publication, rendered a real service to the Vaishnava devotees. We hope he will be soon enabled to bring out also for their benefit the lives of the remaining Saints.

It must be admitted by all, that it is not the status in society, but it is the Divine Wisdom and Spiritual illumination that mark the Saints. As a rule he who had this distinguishing mark was sooner or later recognised as a Saint by the Indian Society apart from caste, creed or color. The same is the case of the Indian Society of to-day. This Divine Wisdom and Illumination are not the copyright of any one particular person, caste or society. Notwithstanding, Indian society has its own tests to find out if one is a real Saint, and until it is satisfied that he is such, he is left unrecognised. The author has furnished his book with a lengthy introduction of 77 pages containing useful information, and we are obliged to remark in this connection that a theosophist should be very careful in his criticisms of other religions, while trying to bring out the bright side of a particular cult. Mr. Govindâchârya, while treating of the life of Tiruppâni Azhvar, who was a Panchama, incidentally refers, in his foot-ncte on page 137, to the efforts of Col. H. S. Olcott, P. T. S., for educating the Panchamas.

G. K.

THE DIVINE WISDOM OF THE DRA'VIDA SAINTS †

is another fine Demy Octavo volume of 255 pp., published by brother A. Govindâchârya, with an introduction covering 23 pp. He has divided the book into 183 topics described in the "Synopsis of Contents." Each small topic, with its appropriate heading, may be said to be complete in itself, and is very instructive and interesting. We recommend the book to all devotees who cannot dispense with a personal God—especially to those who are devoted to Vishnu.

* By A. Govindâchârya, Veda-griham, Mysore. Price Re. 1-8-0.
† Price Rs. 2.

S'RI' KRISHNA CHAITANYA, HIS LIFE AND TEACHINGS.*

This life in Tamil of S'rî Krishna Chaitanya, the founder and teacher of the Chaitanya sect, is a valuable addition to Tamil religious literature. It is published by V. Vijayaratna Pillai, F. T. S. The able writers of this Life—Messrs. T. Bhaktavatsalam and V. Venkatas'rînivasan—have done their work in a most satisfactory manner. A short Introduction in English from the pen of Balasubrahmanya Mudaliar, M.A., is also added to the book. The excellent "Introductory essay" in Tamil covers 93 pages. It is highly instructive and will amply repay perusal. The religious student has, indeed, much to learn from the Life of Chaitanya. The sub-title of the book, *viz.*, "Salvation for all" is undoubtedly an exaggeration. The book is dedicated to Mrs. Annie Besant, Swami Abheyânanda, and all other Bhaktas of whatever age or clime, caste or creed. The frontispiece has a very fine picture of S'rî Krishna Chaitanya—the Avatar of Nadia—with six hands, and a face full of divinity. G. K.

NOBLE LIVING. †

We find in the book before us, a choice collection of valuable extracts on moral subjects, from the world's best writers, such as Martineau, Channing, Theodore Parker, Emerson, Carlyle, Ruskin, Mason, Thomas à Kempis, Tennyson, etc. The book contains 127 short chapters forming a very complete moral code. Following is a brief extract :—

Innocence is only the raw material of character, ethical cartilage, out of which only time and action can develope bone. Innocence is no better than moral jelly which nothing short of deed repeated and reduplicated can render vertebrate. It is not necessary to underrate the office work of the Holy Spirit in renewing a man : but just as bread does not become flesh till the body has assimilated it, so it is safe to say that no spiritual nutriment becomes part and parcel of ourselves till by our own reaction upon it we have made it such. Graces are not custom made. There is no more use in praying to be made honest than there is in praying to be made a mathematician. We have to do mathematical work in order to become mathematicians, and just as much we have to do honest work in order to become honest. God gives men timber, but he does not give them houses. He lets them take his timber and build their own houses. Our honesty is something we build.

MAGAZINES.

The Theosophical Review.—In the December number, Mrs. Besant, in continuing "The Evolution of Consciousness," deals with 'The third Life-wave,' 'Human Development,' 'Incongruous Souls and Bodies,' and 'Clairvoyance,' all being subjects of great interest and especially so when handled by Mrs. Besant. Those who admire Michael Wood's stories will be sure to read "The Piper of Elfame," contributed by him to this issue. "A Ghost Theory," by 'Rhabdos' is scientifically plausible and may be commended to the notice of materialists. "The Mayor

* Can be had of the Manager, Theosophist Office, Adyar. Price, stiff bound, Rs. 2 ; calico bound, Rs. 2-8-0.

† Compiled by Seshagiri Row : printed by G. A. Natesan and Co., Madras. Price Re. 1-4-0.

of Man-Soul" is an instructive little allegory. "Readings and Re-readings," by A. J. O., tell us something about how "Zanoni" was written. G. Dyne's "Finer States of Matter" is a thoughtful, suggestive, and scientific article, which materialists would also do well to read with care.

Miss Hardcastle contributes some interesting and well-told "Stories from the Traditions of Islâm," and Mrs. Corbett writes a brief paper on "Causality." The main text closes with a short article by Mr. Mead, on "The lost 'Canon of proportion' Rediscovered," in which he quotes an important extract from *The Athenæum* for November 15th culled from a report of a paper on "The Natural Basis of Form in Greek Art"—referring to the Parthenon—read by Mr. Jay Hambridge, at a meeting of the Hellenic Society. The opening portion of the extract is as follows :—

The investigation of the symmetrical forms found in Nature, both organic and inorganic, led to the discovery that (allowing for modifications of growth) a certain principle of proportion is rigidly persistent, throughout. The examination of the proportions of crystals, and of the proportions and outlines of living forms, such as the flower of the grape, diatoms, radiolaria, butterflies (these being but a few instances out of a very large number), shows that the proportions and curves involved in these forms may be analysed by (1) a primary series of circles which stand to each other in a binary relation (1 : 2 : 4 : 8, etc.) combined with (2) a secondary series of circles derived by using as radii the sides of the triangles, squares, pentagons or hexagons inscribed in the circles of the primary series." This law of proportion applies not only to all forms in Nature, but to the "curves of the Parthenon, down to the minutest detail."

Theosophia (Amsterdam) for November contains translations from the writings of H. P. Blavatsky, Annie Besant, A. P. Sinnett, C. W. Leadbeater, and Michael Wood, also a poem, "The Saviours Goal," by J. Bouberg Wilson. This number went to press before the passing over of Madame Meulemann, whose absence will be so sorely felt by the members of the Netherlands Section.

Bulletin Théosophique. Dr. Pascal contributes to the Oct.-Nov. issue of his official organ an interesting description of the new head-quarters at Paris, from which it appears that 300 auditors, were comfortably seated in the hall at Mrs. Besant's lecture. By a system of movable partitions, rooms can be provided for reading, the library, and Branch meetings as well as an office for the General Secretary. For all this the Section has assumed an outlay of more than 10,000 fcs., of which a part has been covered by donations, but a considerable sum has still to be cleared off. Dr. Pascal makes an earnest and convincing appeal for help and will be glad to have even the smallest gifts. The programme is given of the lectures arranged for the next three months, on subjects which are extremely interesting.

Revista Teosofica. Our Cuban contemporary is also nearly filled with translations, among which is that of the learned article contributed by Mr. L. Revel, to the *Lotus Bleu*, on "The Mechanism of Thought, from the view-points of Science, Philosophy and Theosophy."

Sophia. The October number of our welcome contemporary gives translations from Mrs. Besant, Mr. Mead, and an original article by

Señor F. C. de Monterz, on " A Buddhist Poet," and one on " The Unknown Philosophers," by Pedro Gonzalez-Blanco, and a continuation of Madame Blavatsky's " Caves and Jungles." The November number is wholly occupied with translations from Mrs. Besant, Mr. Mead and Madame Blavatsky.

Revue Théosophique. The *Revue* for October gives the fifth lecture of Dr. Pascal's course on " The Law of Sacrifice," and the remainder of the number is devoted to translations.

Der Vâhan. Mr. Bresch opens his November number with an account of the Convention at Berlin on the 18th of October last, for the formation of the German Section of our Society. That profound scholar, Dr. Rudolph Steiner, was elected General Secretary, as our readers are already aware, from Dr. Steiner's own report to the President-Founder. Some report is given to the questions and answers at the conversazione held by Mrs. Besant whose presence did so much to make the convention a great success. Extracts are given from the contents of the *Theosophist* and *Theosophical Review*, and among the other contents of this interesting number are, translations of the questions and answers in the English *Vâhan*.

Theosofia. Besides translations our Italian contemporary contains an article on " Matter and Form," by Signor Buonamichi, and one on " The Veiled language of Medieval Writers," by Signor Fortini del Giglio.

Prabuddha Bhârata for November contains among other useful papers a very interesting article entitled " The Christian Missions," from the pen of a Christian whose views on the subject are perfectly correct.

The A'rya for November, is as usual full of readable matter. " The Western method of studying Sanskrit," by P. T. S., and the " Vedânta and its Teachings," by S. B. I., are two articles that may be read with profit by all orientalists and religionists.

The Dawn for November. Among other interesting articles contained in this number, " Is matter alive ? Some of the latest researches of Prof. J. C. Bose," and " The Scheme of Salvation under the Nyâya System of Philosophy," by the Editor, are especially noteworthy.

Acknowledged with thanks:—*The Vâhan, The Review of Reviews, Light, The Arena, Phrenological Journal, Mind, Modern Astrology, Banner of Light, Harbinger of Light, Lotus Lodge Journal, Brahmavâdin, Theosophy in Australasia, New Zealand Theosophical Magazine, The Indian Journal of Education, The Indian Review, Central Hindu College Magazine, The Prasnottara, Teosofisk Tidskrift, Theosofisch Maandblad, The Vanguard, The Forum, Our Dumb Animals:* also a Marathi poem on " Swami Vivekananda " (which we are unable to read); and a pamphlet—" Tales of Mariada Raman," containing 21 amusing folklore stories.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

The name of Buddhism.

At the meeting of 30th June last, of the Sociéte d' Ethnographie, at Paris, a communication from M. Ed. Nepven was read, in which he deplores the confusion resulting from the indiscriminate use of the name "Buddhism" for all sections of the professors of the Arya Dharma. He urges that "it should be applied only to the Indian Buddhism and Neo Buddhism," while "to the ceremonies of all sorts with which the grand doctrine of Sakya Muni has been overlaid in Tibet, China, Indo-China and Japan, should be given the appellation of "Lamaism."

***

VedântaPhilosophy in America.

We clip the following brief description of Vedânta from a recent article in the *Indian Mirror*, which speaks of the spread of the Vedânta system of philosophy in America, through the efforts of Swami Vivekananda and his co-workers, also of the Vedânta Societies which have been established in New York City and San Francisco:—

Vedânta, is the name of the most ancient system of philosophy in India. The word itself means literally "end of all wisdom," and the philosophy to which it is applied explains what the end of wisdom is and how it can be attained. Having survived through the ages, it has not only given an unshakable foundation to the religion of the Hindus, but has also permeated Western thought, furnishing the chief source from which such men as Ralph Waldo Emerson have drawn their inspiration.

Vedânta teaches the truths taught by Christ and other incarnations of God, brings light to dispel the darkness of ignorance, and makes clear the real spirit of Christs religion. It declares that revelation is the disclosure of the Divine Spirit in the individual soul, being ever from within and not from without; and that for the soul there is neither caste nor creed nor sex. Going beyond toleration and brotherhood, it teaches that each soul is potentially Divine and that we are all children of Immortal Bliss. It likewise shows the way to the realization of the truth, "I and my Father are one." The religion of Vedânta is not built around any personality, neither does it depend upon any particular book, but embraces all the Scriptures of the world. It accepts every phase of religious thought, and teaches active co-operation with all the various sects and creeds of special religions, which are but partial expressions of one underlying Universal Religion. Vedânta harmonizes with the ultimate conclusions of modern science, and gives to religion a scientific and philosophic basis. It also points out the evil effect of popular superstition and describes the way to mental and spiritual freedom.

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The Theosophical Convention.

The *Indian Mirror* writes:—Once again the Theosophical Convention has met at the holy city of Benares, the headquarters of the Indian Section. Once more the members and brothers have met together not to formulate schemes or remedies for the political amelioration of the land, not to devise plans or measures

for the social betterment of the country, but to hear from one another, what individual exertions and supplementary endeavours haʌe done towards the grand cause of Theosophy, to listen to the words of encouragement and advice as well as the twelve months' experiences of its President-Founder, to be inspired and illumined with the lofty sentiments and spiritual truths uttered by Mrs. Annie Besant, to treasure up lessons for correction of the past and guidance of the future. The Annual Report brings us the cheering news that even the distant Polar regions have taken kindly to Theosophy. So there does not seem to exist any part of the inhabited globe, which has not, by this time, more or less, been brought into the fold of theosophic teachings. Every Indian heart, in whatever country it may be, and under whatever cloak it may beat, should feel pride and pleasure at this. Political conquest has not been the mission of India in any period of her history; the lust for gold and land has never been able to claim her as a victim. Her aims and aspirations have all been confined to the higher spheres of activity. Above and over mundane affairs she has sought to gain and has obtained, the brightest laurels in the higher fields of spirituality, in the loftier domains of religion. In the ancient times her learning and knowledge travelled far and wide and benefited many nations and countries. But it remained for the Theosophical Society to demonstrate to the wide and outer world the precious gems lying hidden in her lore and philosophy, to show her pre-eminence and superiority in those fields where the grosser senses cannot have their play, and to erect a lofty platform for the East and West to meet on and to exchange greetings from; a platform based, not on the frail and feeble foundations of selfishness and of interest, but on the firm, immovable rock of spiritual affection, spiritual sympathy and spiritual helpfulness. Theosophy and the Theosophical Society have now grown to be mighty institutions in the world's history and are sure to have their deserved place in the times to come.—*Madras Mail.*

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Native Christians in Bengal.

The Bengalee, in alluding to the large number of Native Christians in the Province of Bengal who came from the aboriginal tribes, says their "ruling motive is to secure immunity from the spite of malevolent spirits." Further on we read :—

They are taught by missionaries to believe that Christians are the chosen people of God and that no malevolent spirit can harm them. Then again the spirits their fathers worshipped had to be propitiated by frequent sacrifices; whereas, if they embrace Christianity, they will not be required to perform any sacrifice, as the good missionary has taught them that for the salvation of Christians one great sacrifice has been performed and they readily believe it, for they find that Christians do not reduce their live-stock to propitiate the evil spirits. Why then should they submit to these perpetual exactions of evil spirits if, by being baptised, they can get rid for ever of such troublesome customers? The Christian Missionary, in view of the above facts, seems unrivaled for the fertility of his resources, but may we ask how many, or rather how few, of these converts have been able to grasp the cardinal truths of the religion they are supposed to profess?

***

Was it religious hysteria?

A Berhampore correspondent of the *Indian Mirror* refers to a lecture given at that place on November 16th by Swami Abhayananda, her subject being, "The Nature of God." The writer thus describes the subsequent proceedings :—

"As soon as the lecturer sat down, the Kholes and Kartals of the Sankirtan raised the feelings of the audience to joyous devotion. The singing of Harinam and the ecstatic dance soon united all souls present, and the greatest enthusiasm prevailed. Swami Abhayananda, as usual, joined the ring of singers and dancers, to the great delight and applause of the by-standers. The enthusiastic joy of the dancers rose to a high climax, and one of them, overpowered by his worshipping emotion, fell in a swoon; but so great was the delight and inspiration of the Bhaktas, that two of them raised up the rigid form and danced with it in their arms.

Is all this a sign of the time? Is India once more approaching the Lord of Infinite Love?"

This illustrates the exclusively emotional phase of religion, and in extreme cases, like the one above cited, the *physical* results are similar to those seen in hysteria. A little more of the calm light of reason would secure the proper balance.

***

A Wonderful Rock.

A correspondent of the *Friend of Burma* tells the following strange story, well authenticated, he says, by respectable persons. It happened not long ago on the sea-shore, in the Launglon township, Tavoy district. "Not far from the Mauris Pagoda, there was a boulder quite flat, which was covered when the tide was high; its dimensions were about four feet square and two feet thick; on one side of it there was a hole resembling an open mouth. Near this boulder is a village of fishermen. Now listen to the marvellous feat accomplished by this rock. By what power it did it is unknown, and probably will never be known, but it is nevertheless a fact, says the writer, that one day it resolved to move from its ordinary place in order to go somewhere else. And how did it accomplish it? Well, it appears that it turned itself from right to left and left to right in regular motion until it reached the top of the beach, where, after a journey of about twelve feet, it struck a great mass of rock lying there. The mouth burst open and the rock was divided all its length. One-half of it walked or crawled to the left, and leaning itself upon a great round boulder, stood there in an upright position. The other half went to the right, and after having crawled about twenty-five feet met a small rivulet, but nothing daunted, jumped across it, and although stopped in its career by a mass of rocks, it worked its way to a place free from any boulders, and went on, always moving itself around. Now, from the pile of rocks it had struck in crossing the rivulet, six small rocks, weighing from thirty to forty viss, arranged themselves in a line, and followed the other rock. They went in a straight line, and at last reached a lake of pure and clear water, descended into it, and they are all now there. The journey carefully measured is said to have been one hundred and eight feet."

The inventor of this palpably convincing story is entitled to rest on his laurels, and claim his niche beside that of the late lamented Baron Munchausen. When he was about it, however, he might have made his big rock climb a tree to see if any American reporter was in sight.

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Is Buddhism to be revived in India.

"The Revival of Buddhism in India," says Rai Bahadur Jodu Nath Mojumdar, M.A., B.L., Editor *Hindu Patrika*, "is full of potentialities. We are indebted to the Western and Eastern scholars for the publication of the Buddhist texts which are throwing a flood of light upon Indian History in all its various branches, such

as Religion, Society, Philosophy, Archæology, Medicine, etc. The Buddhistic period of Indian History is one of those periods of which we can be justly proud, and the name Dharma Asoka stands even to-day as the first Chakravartin of this vast country, who showed for the first time that India could be united under one banner, and that the word " Indian nation " was not a myth.

The formation of the Literary Section of the Maha-Bodhi Society should be hailed with delight by both Hindus and Buddhists, as it will afford a common platform to them to exchange their ideas, and thus to avoid misconceptions of each other's doctrines.

Hinduism and Buddhism will alike be benefited by the alliance. Hinduism will gain a new life by the return to her bosom, of the tender, holy and beneficent personality of Buddha, and Buddhism will be all the better by being able to invigorate herself by re-opening the inexhaustible flow of spiritual streams with which this holy Bhârat-varsha abounds.

Salutation to Lord Buddha who tried to purify the Dharma by the abolition of animal sacrifices to which the ignorant people used to have recourse through a misunderstanding of the Vedic texts."

***

The Depth of Sleep.

When a person slumbers so soundly that he can with difficulty be awakened we are accustomed to say he is in a "deep sleep." An attempt to measure depth of sleep, in this sense, has recently been made by Dr. Sante de Sanctis, in Rome, with the aid of a specially designed instrument which prods the sleeper with a more or less sharp point. The doctor has drawn curves showing the relative depth of sleep in different subjects, and in the same subject after being allowed to sleep for different lengths of time. It appears that there are certain times during sleep when waking becomes easier, and a practical application of this result of the experiments is suggested in the adjustment of the time of morning rising to a natural period of minimum in the depth of each sleeper's sleep.

We clip the foregoing from the Lahore *Tribune*. It would seem natural that one having a highly nervous organisation would waken much easier than a person of phlegmatic temperament, supposing each to be fully asleep. We don't see that the time-honoured method of rising in the morning on waking, and being regular about it, needs any improvement by way of mechanical appliances.

***

A Touching Elephant Story.

The following brief narrative which we take from the *Amrita Bazar Patrika*, shows not only a remarkable degree of intelligence, but also the strength of attachment often manifested between members of the animal kingdom :—

In the month of *Bahdra* last (corresponding to August and September of the present year), two wild elephants—one a big tusker and the other a smaller animal—appeared at Lodhasoll, in Jhargram, Midnapur district. They began to destroy the crops and orchards of the villagers, and made it altogether too lively for the latter. In time the news of their depredations reached Jhargram, and Babu Ganjan Lal Malla came to the spot to rid the villagers of the pest. He shot at the tusker and wounded the big animal in the leg. The elephant, after this, survived a month before mortification set in and cut its career short.

When the tusker was thus disabled it could not leave the neighbourhood and the smaller animal instead of getting away from the proximity of danger, bore it company, night and day, leaving it for a time daily, to

collect corn and edibles for the wounded animal or to bring water for it from a neighbouring tank. With water thus brought in its trunk the elephant would not only slake the feverish thirst of the other but even cleanse the wound. If the villagers, impelled by curiosity, ever approached the tusker, its companion would raise a terrific bellowing sound and charge at them. When the wounded leg was swollen and mortification set in, the tusker came to refuse food, and then, with almost human intelligence, discrimination and affection, its companion began to gather tender herbs, leaves and tendrils for its suffering friend. These it would put into the mouth of the latter and twining its trunk with that of the other, would raise a plaintive cry, as if heart-broken at the prospect of speedy separation and requesting its friend to partake of the delicacies brought by it. On the last day, without ever leaving its side the smaller elephant kept up fanning the wound with its trunk, while tears trickled down from its eyes. When, at last, the wounded animal died, the other left the neighbourhood, never to be seen there again.

***

Co-operation and intelligence among the lower grades of animal life.

We often read of surprising manifestations of intelligence among higher representatives of the animal kingdom, but who would think that a snail would manifest forethought and even co-operation? The following incident, however, illustrates the infinite diffusion of animal intelligence :—

The Revue Scientifique says that a raiser of edible snails in the Canton of Vaud, Switzerland, was baffled by their ingenuity. To keep his crawling live stock within bounds he ran a series of sharp metal points along the top of the fence enclosing their field, thinking that the points would prick the foot of the animal and make him draw back. However, the plan failed and the farmer soon discovered that the *escargots*, like little wanton boys, had climbed on each other's backs, in order to get over the sharp points. The method appeared to show co-operation, and the last snail was left behind after helping over the others—an instance of heroism in humble life.

***

Revival of Indian Medical Science.

Pandit Avinash Chandra Kaviratna who has done so much for the revival of the study of the ancient system of Aryan Medical Science, has received a letter from an Indian Medical man in Government Service, from which we extract the following passages :

" For many years past I have silently watched the great revival that is going on all over India. Out of the depths of a dim forgotten past, wave after wave was being thrown forward by some strange and mysterious force, and on the crest of each, came borne along India's old religion, her philosophy, her literature, her science, and even some of her manners and customs long since dead. As one huge wave after another came rolling on, each grander and more majestic than its predecessor, my heart thrilled in expectancy, but grew weary of waiting for the one I have been straining my vision for, *viz.*, India's great system of medicine long relegated to the regions of darkness and oblivion. At last it has come and may the Ayurvedic Institute live long and help in restoring it to its proper place in the temple of India's future in all its ancient majesty and grandeur ! "

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GENERAL REPORT

OF THE

TWENTY-SEVENTH

ANNIVERSARY AND CONVENTION

OF THE

THEOSOPHICAL SOCIETY,

HELD AT BENARES, INDIA,

DECEMBER 25TH, 26TH AND 27TH, 1902.

WITH OFFICIAL DOCUMENTS.

With the month of November of this year (1902) the Society completed the 27th year of its history, and with every indication that the success which has attended it in the past may continue. The Convention met, under the Biennial plan, at Benares in the spacious hall of the Indian Section. The attendance of delegates was very large, one hundred and forty-seven names being registered on the first day. All parts of the Indian Peninsula, from Kashmir to Madura, and from Kathiawar to Bengal being represented. No less than fourteen European ladies, among them Miss S. E. Palmer, Miss Edger, the Misses Duff, Miss J. M. Davies and Miss Herrington, from Lahore; the Swami Abhayananda and Miss Albers from Bengal; Mlle. Monchette and Mlle. Lion from South Australia; Mrs. Stuart-Prince from Belgaum, Miss Gostling from Bombay, Miss Kofel from Colombo, Miss Weeks from Madras and the Countess Brockdorff from Berlin, were present. Of European gentlemen there were eleven, including Mr. David Gostling, Mr. Sutcliffe and Mr. Bristol of Bombay, Mr. W. Harding of Baroda, Mr. Fred. Brooks of Allahabad, Mr. Keightley, General Secretary of the British Section, and Messrs. Scott and Banbery, and Dr. Thirlwall, of the Central Hindu College Staff. Mr. J. N. Unwalla, the erudite Principal of the Samuldas College, at Bhaunagar, and ten other Parsee gentlemen, were also present. The best of feeling prevailed and the Presidential Address, with the Reports of the General Secretaries of Sections created the impression that the wave of prosperity is still bearing our movement on its crest.

At 8 A.M. on the 25th December the President-Founder called the Convention of the Theosophical Society to order and when the

salvo of applause with which his appearance was greeted died away, proceeded to read his annual address.

The President's Address.

Brothers: Every prognostic of success for the theosophical movement which I have made in my past Annual Addresses is being fulfilled year by year as our plan works itself out and our ideas become diffused throughout the world. The tangible proof of the latter is the springing up of, first, centres for study, then branches, and, finally, Sections. An unseen but omnipotent influence is palpably acting behind us and through us. So firmly convinced am I of this that I feel no hesitation in saying that there will soon be centres of activity established by us in nearly every quarter of the civilized globe. You already know that during my European tour of the year before last I chartered the Facklan Lodge at a place called Boden, in Northern Sweden, and within the Arctic Circle. Besides the native Esquimaux there were very few inhabitants save those working in the mines, and one would hardly expect that our Ancient Wisdom would appeal very strongly to the hearts and minds of a class so completely occupied in severe manual labour. You will be surprised, then, when you read in the Report of the General Secretary of our Scandinavian Section that still another branch has sprung up within the last twelve-month, at Kiruna, a mining camp still nearer the North Pole, or to be exact, at Latitude 68 N., and Longitude 20 E. from Greenwich, to which has been given the name of "Karmel." Can you, members of the Society who inhabit tropical or temperate countries, figure to yourselves those Swedish miners sitting in their snow-proof huts, begrimed with the stains of toil and gathered together about a lamp to listen to the reading of translated passages from that sublimest epic, the Bhagavad Gita, or from the lectures of Mrs. Besant, while, outside, Nature is hidden by the black veil of a night six months long? Did any pandit, even of the last quarter of the 19th Century, even *dream* that this Society, begotten at New York and transported to India, would ever carry the golden teachings of the Sages, not only to that North Polar region, but also to Dunedin, at the Southern end of New Zealand, in Lat. 46 S., thus covering 114 degrees of Latitude of the 180 degrees into which the earth's surface from Pole to Pole is divided? It is not here, in Benares, in the Report of the Indian Section, that you will get these comprehensive surveys of the spread of our movement.

New Sections.

In our last Annual Report the formation of an Italian Section was noted, although the charter was actually issued a month later. For prudential reasons, needless to explain to any person who is familiar with the mixed relationship between the Church, the State and the people of Italy, I cannot go into details about the spread of

our ideas in that historical and beautiful land ; there have been too many tragedies in the past to warrant me in taking the risk of perhaps, provoking others. Suffice it to say, the movement is full of promise, and the new Section is working to my great satisfaction : there are now 12 chartered branches.

In freer Germany we have chartered a Section with Dr. Rudolf Steiner, a man of high scholarly and literary abilities and a profound thinker, as General Secretary. What it would mean to the world if the seed-corn planted at ten centres of dense population and in the soil of the educated class of Germany, should take root, is easy to forecast. I have strong hopes that this may prove the case, and my prayer is that I may live to see Germany leading the van in this, as she has in so many previous religious, scientific and social movements for the betterment of mankind.

The European Section, having finished the term of its usefulness under that form of organization and given birth to the Scandinavian, Netherlands, French, Italian and German National Sections, wisely, and with my consent, voted at its last Convention to resume its old name of the "British Section" and ultimately confine its activity within the boundaries of the United Kingdom. At the same meeting permission was asked of me to allow the non-sectionalized branches and members in other European countries to register themselves as members of the British Section, pending the evolution of new Sections in their respective countries. Permission having been granted, our members in Spain and Belgium have elected to take that course.

Before the adjournment of the Convention at London a proposal was made that the Sections of Europe should be invited to form a Federation of all of them for mutual help, and that an Annual Convention of delegates should meet at some one centre, agreed upon in advance, where there should be an exchange of views and the adoption of a definite plan of work. I gladly gave my consent to this, also, but whether the scheme is practicable lies with the future.

The Report of my special agent, Mr. Luis Scheiner, to be presently read, will show you that the vitality of the Society in Spanish-speaking countries is unabated : hopes are now entertained that a South American Section may be ready for charter within the coming year. From personal knowledge I can say that a number of our members in that distant part of the world show as fervent an interest in our work and as great fidelity to duty as any others in other countries.

The Movement in India.

An ever-increasing activity and prosperity are shown in the Report of the Indian Section : the head-quarters correspondence and other clerical work have grown enormously, 194 branches have been

visited, some of them twice and more, an even greater number of lectures have been given, twenty-three new branches and three new centres have been formed, and nine old branches revived ; 522 new members have joined, and some very old ones, whose inertia had long been so marked that, the General Secretary tells us, " their very names were forgotten," voluntarily paid up their arrears and resumed their places as active members. Then, again, the branches at Madura, Palghat, Tanjore, Periyakulam, Rangoon, Amraoti and some other places, have acquired land or erected buildings for themselves. At the Sectional head-quarters, extensive building operations have been carried on for the Section and the Central Hindu College, which seems to have entered upon a full tide of prosperity and usefulness. Very rapidly Benares is becoming the centre of Indian religious activity on progressive lines and, possibly, will become what it was in the past, a centre of spiritual illumination for the world. You, who are present, need not be told that this new era has been chiefly inaugurated by our deeply loved and ever respected colleague, Annie Besant, who has thrown into our movement the enormous stores of energy, ability and moral influence which she has been accumulating through the line of her past incarnations.

The College has sustained a severe loss—though a temporary one, as we all expect and hope—in the breaking down of the health of Dr. Arthur Richardson, its Principal, as the result of hard work and heavy official responsibility. At the urgent request of his associates he has taken a year's leave of absence and gone on a tour around the world in the hope of recuperating his energies. The College will shortly, however, receive a great accession of strength to its teaching Staff, by the arrival of two English members of our Society, Messrs. M. U. Moore and George Arundale, both Honours men of Cambridge University ; one in Mathematics, the other in Philosophy : both giving their services without salary, and both ardent and loyal members of the T. S. I have known them personally for years, one from his boyhood, and I say that the college is extremely fortunate in securing their help at the present juncture, when such help is greatly needed.

The American Section.

Activity has characterized the year's work in the United States and 11 new branches have been chartered. The devoted and beloved General Secretary, Alexander Fullerton, sticks to his post despite ill-health, and at the recent Convention at Chicago received an ovation from the delegates whenever his name was mentioned. The wise precaution was taken of electing an Assistant General Secretary, Mr. Frank F. Knothe, a gentleman who has long been intimately associated with Mr. Fullerton in his office work and who enjoys the confidence of all the branches. The General Secretary's

report tells us that the Convention of 1902 " was remarkable for its number of delegates, for the far-distant points represented, and for the peculiar harmony, geniality and earnestness which pervaded all present." Mr. Fullerton remarks the same fact which is so strikingly presented throughout the world, that " the great doctrine of Reincarnation is steadily making its way into literature." One has only to glance at the world's literary field to become satisfied that this splendid and scientific doctrine has taken a mighty hold upon the thinking class, and is already modifying, to a marked degree, the teachings of the various churches.

With a generosity worthy of all praise, our American Members subscribed the large sum necessary to meet Mr. Leadbeater's travelling and living expenses for two years, and arranged with him to devote that length of time to work throughout the United States. This scheme grew out of the excellent impression which his lecture tour of last year left with them, and, it must be confessed that he has done immense good since he began touring in Western countries. A more indefatigable and tireless worker when on tour could not be imagined. He has gone to America in pursuance of the above agreement and entered upon a term of six months' work in Chicago, as Mr. Fullerton explains in his report.

Other Sections.

Activity and growth are indicated in the Reports of the other Sections. Our greatest obstacle to overcome is not any lack of popular interest in the discussion of our teachings but the extreme poverty of our Society as a whole in the financial sense. We are doing wonders, but the greatest wonder of all is that we could do a tenth as much, considering how little money we have at our command. Surely no greater proof of the inherent strength of our platform could be demanded than the success which is shown in my Annual Reports. Some day some wealthy person, under the spur of a feeling of gratitude for the joy and hope that has been put into his heart by Theosophy, will bequeath to us the fortune which might otherwise have gone to nourish purely sectarian societies.

The Society's Records.

One very important piece of work commenced this year, is the complete revision of the membership Records of the Society. This has been found necessary as, in many cases, the most diligent search has not enabled us to trace out the history of members. The reason is not hard to find: the Society has grown faster than our office organization has been able to cope with it; sometimes we had a volunteer clerk or two, who was untrained in methods of office work, sometimes we had nobody. For, being unable to pay salaries, we had to rely upon the willing help of volunteers who wished to do well but did not know how. Between 200 and 300 of our early members were unregistered, among them Madame Blavatsky and

myself, not to mention Mr. Judge, Dr. Buck and many others equally well-known in our Society's history whose actual date of joining was not given! Manifestly, it was impossible for us to keep a consecutive register, and when inquiries were made of me from various parts of the world whether certain named individuals were members, where and when they joined, I was sometimes unable to respond. Up to the year 1901, about 20,000 names had to be dealt with and as we are increasing at the rate of some 2,000 a year, we had to choose between the alternatives of abandoning as a hopeless task the preparation of a comprehensive Register, or of beginning the whole work over again with the co-operation of the General Secretaries of Sections who could send us carefully revised lists. The hugeness of the task will be plain to everyone, and if my official colleagues of the Sections have found my demands upon their time and attention heavy, I am sure that, with the foregoing explanation, they will forgive me. It was my good fortune to have at hand a helper who was at the same time thoroughly competent and cheerfully willing to undertake this work of preparing the Register: I refer to Miss Weeks, my Private Secretary, whose mother is one of our most active and useful workers in the United States. Courageously facing the situation she devised a plan which was at once practical and simple. Putting aside the old Registers for the time being, she sorted over the Application papers according to date and then compared them with the records; after which she went through all the old address books, diaries, letter files, back numbers of magazines and branch and Sectional Reports in my possession. Thus gradually supplying missing data, she ultimately brought order out of chaos, opened the new register, entered the names *seriatim*, and by the time that she was called off by other duties had brought up the list to the end of 1885. One feature of Miss Weeks' scheme is a card catalogue, arranged alphabetically, so that when a member's name is mentioned it can be found almost immediately, the card compared with the register and the theosophical history of the person be given. Our Recording Secretary, Dr. English, being at the same time sub-editor of the *Theosophist*, has his time so taken up as to make it impossible for him to undertake or even supervise the work in question, so, with his cordial concurrence, I have given Miss Weeks the official position of Assistant Recording Secretary, and I avail of the present opportunity to thank her most cordially for the valuable help she has given me in this new branch of work as well as in that of my Private Secretary, in which connection her services have been most satisfactory. As, however, I cannot spare her entirely for the other work, she will have to do it at odd moments until help comes.

ADYAR.

I have not undertaken during the past year any long foreign tour such as those I made in 1900 and 1901, but, with the exception

of a recent visit to Ceylon, have occupied myself at the head-quarters in building and other work. A member of our Society in America, being anxious to make a home for herself at Adyar and place her services at my disposal as a practical worker, has sent me money for the erection of a building for her use, which I have so planned that it will serve ultimately as an extension of the Adyar Library. It is almost completed and will be of great use to us hereafter, besides adding much to the appearance of the place. I have also converted the part of the terrace of the main building which is over the western library into a lofty and spacious hall, well lighted and ventilated, which can be used as a reception room and a place for the weekly meetings of the Adyar Lodge T. S. My own office—formerly H. P. B.'s—having become too cramped for my work, I have enlarged it on the plan originally designed by Madame Blavatsky, and at the same time, at small additional expense, made beneath it another bedroom.

The Growth of the Society.

The Convention of 1901 was very pleased to learn of the addition of 49 new branches during the year; how much more so will you be now when I tell you that, since last December and to the end of last month, no less than 58 branch charters have been issued, bringing the sum total of charters issued from the beginning of the year 1878 until the present time up to 714. Our statistical compilation gives the following figures:—

Charters issued by the T. S. to the close of 1902.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902
1	2	10	25	52	95	107	124	136	158	179	206	241	279	304	352	394	408	428	492	542	570	607	656	714

New Branches in Each Section.

America has added eleven new Branches to our list during the past year and seven of her former Branches have been dissolved.

India has added twenty-three new Branches to her Section, nine dormant ones have been revived and three centres formed.

In the British Section fourteen new Branches have been formed, one revived, and one dissolved. (Ten new Branches were transferred to form the German Section).

In Australia three Branches were dissolved and two charters were re-issued.

In Italy four new Branches were formed.

In Sweden one new Branch was formed, within the Arctic Circle.

Holland shows one new Branch.

France has three new Branches.

In Cuba a new Branch has been formed which will join the Spanish-speaking Group.

LOCALITIES OF NEW BRANCHES.

AMERICAN SECTION :—Victoria, B.C.; Honolulu, H.I.; New York; St. Paul, Minn.; Cleveland, Ohio; Havana, Cuba; Anaconda, Montana; Great Falls, Montana; Helena, Montana; Boston, Mass.; Kalamazoo, Mich.

INDIAN SECTION :—Kavali; Navasoai; Bhimavaram; Akola; Udupi; Faridkote; Yeotmal; Puttur, (S. Canara); Calicut; Coondapur; Kasargode; Tellicherry; Purnea; Serampore; Telinipara; Hadâlâ; Chidambaram; Badagara; Chittur, (Cochin); Ottapalam, (Malabar); Dharwar; Trichur, (Cochin State); Cochin; Prayag.

BRITISH SECTION :—Tyneside (Whitley, Northumberland); London; Didsbury; Nottingham; Hull; Plymouth; Bradford; Cassel; Leipsic; Dusseldorf; Lugano; Stuttgart; Munich.

ITALIAN SECTION :—Naples; Pisa; Turin; Rome.

NETHERLANDS SECTION :—Nijmegen.

FRENCH SECTION :—Marseilles (2 branches), Bordeaux.

SCANDINAVIAN SECTION :—Kiruna.

SPANISH-SPEAKING GROUP :—Cienfuegos, Cuba.

THE ADYAR LIBRARY.

In the Report of Mr. G. Krishna S'âstrî, our present Librarian, it will be seen that our collection of palm-leaf manuscripts and Oriental printed books is growing apace, and that the Library pandits have been diligently occupying themselves with the comparing, classification and arrangement necessary before we can begin the compilation of the new catalogue. A number of rare and valuable works have been acquired and I have begun a correspondence with Europe with a view to finding, if possible, a young and competent Sanskrit scholar who may be ultimately engaged for the responsible office of Director. We have, as you know, a good prospect of realizing in the near future a large sum bequeathed to us in the Will of the late Mr. White, of Seattle, and other funds are coming in and will be mentioned presently. The Librarian reports as follows:

To The President-Founder, T. S.:—I beg to submit the following report on the progress of the Adyar Library during the year ending 31st December 1902:—

We had, at the beginning of the current year, 3,100 MSS. and 4,141 printed books in the Eastern Section, and 6,016 printed volumes in the Western Section of our Library, as shown in Statement A, not reckoning the duplicates in the Eastern Section.

I made a short tour of a month in the Southern Districts, for collecting MSS., and the result is shown in Statement B. The Assistant Pandits also went out on short tours with such results as are shown in Statement C.

Out of 257 MSS. and 27 printed books collected by me, as shown in Statement B, 70 MSS. and 7 printed books were found to be rare and useful. Out of 190 MSS. and 1 printed book collected by the Assistant Pandits, as shown in Statement C., 28 MSS. and 1 printed book were found to be rare and useful. Statements D and E show that, besides the collection shown in B and C, 20 rare MSS. were loaned to us during the year for copying for the Library, and that 15 of them have already been copied. Out of these copies only one has been compared with its original and the remaining 14 have to be compared hereafter.

Although we were able to collect only 447 MSS. (as against 473 last year), exclusive of the presentation copies of books voluntarily sent us (*vide* Statement A), yet we may congratulate ourselves on the fact that in none of the previous years were we able to secure as many as 118 *rare* MSS.

We have now in the Eastern Section 3,219 MSS. and 4,209 printed books, and in the Western Section 6,124 printed books. The card catalogue of the Western Section is now completed. It was begun last year under the supervision of your Private Secretary, Miss Weeks. We are now verifying the cards and hope they will be ready to be placed in the card-cabinet for use next year.

The two Assistant Pandits of the Library have turned out good work during the current year. The 1st Assistant, T. Yajneswara Dîkshita, was entrusted with the preparation of the alphabetical list of printed books in the Eastern Section, and the 2nd Assistant, V. Krishnamâchârya, with that of Samskrita and Vernacular MSS. Each of them had to work on his alphabetical list very diligently throughout the whole year. It must be confessed that they have done their work in a satisfactory manner. I have already prepared an alphabetical list of all Samskrita and Vernacular MSS. arranged according to subject matter. We are, therefore, now in a position to proceed next year with the card catalogue. In the preparation of the alphabetical lists we have had to re-examine and re-judge many MSS. that had not been properly examined before. We have besides examined and judged all the MSS. collected during the current year and have prepared careful lists of them.

To those who have generously presented us with MSS. and books and to those who have loaned us rare MSS. for transcription during the year under review, our best thanks are due. I must mention one of them for your special notice. A widowed lady—the worthy sister of Dr. Vaidîsvara S'âstrî, President of the Kumbakonam Branch—who unhesitatingly made a present of her husband's collection of MSS. and books to the Adyar Library, has set a bril-

liant example to those selfish persons who would seem ready to die rather than part with their MSS. and books, even though they can see them being destroyed by insects before their very eyes.

That the Adyar Library is growing very rapidly must be admitted by all who will compare these figures with those of the other famous libraries in India and elsewhere. Prof. Burnell in his Introduction to "A classified Index to the Samskrita MSS. in the Palace at Tanjore" says:—"The MSS. described here are the result of perhaps 300 years' collections; firstly, by the Nâyaks of Tanjore; secondly, after about 1675, by the Mahratha Princes." He has also therein stated that the said Palace Library contained about 12,376 MSS. at the time he prepared the said catalogue. The Adyar Library, before completing its sixteenth year, has been able to secure the number of MSS. shown in Statement A, and among them are some that are rare. We can therefore say, without any fear of contradiction, that our Library is already one of the best in the world. Our collection of Buddhist literature especially is one of the richest. We have also many MSS. that are not found in the "Catalogus Catalogorum." This Library is so rapidly growing that shelf-room in the Eastern Section is again insufficient to hold this year's additions. The registers kept for the purpose show that the number of readers who make use of our books, MSS. and periodicals, in both Sections of the Library, is increasing day by day. The attendance and the leave registers also show that the members of the Library staff have been punctual in their presence, and have not availed themselves of any other leave than the usual weekly holidays and casual leave.

I have, therefore, to conclude my report by saying that the progress of the Library during the year under review has, in some respects, been even more satisfactory than that of any of the previous years.

ADYAR, 13*th December*, 1902. — G. KRISHNA S'A'STRI', *Librarian.*

Statement A.

Manuscripts and printed books in the Eastern and Western Sections of the Adyar Library, as per stock taken on the 12th December 1902.

Subjects.	Manu-scripts.	Printed books.
IN THE EASTERN SECTION.		
1. Samskrita Literature	2,492	1,251
2. Indian Vernacular Literature	260	591
3. Buddhist do	61*	1,368
4. Other Religions do	2	86
5. Miscellaneous	10	70
6. Tiruvâlangâd collection	275	775
Total...	3,100	4,141

* Includes one copper-plate MS.

Statement A—(continued).

Subjects.	Manu-scripts.	Printed books.
This year's additions.		
As per Statement B	70	7
Do C	28	1
Do D and E	20	...
Burmese copper-plate MS. purchased	1	...
Presented during the year	...	60
Total ...	119	68
IN THE WESTERN SECTION.		
At the beginning of the year	...	6,016
Presented during the year		108
	...	6,124
Grand Total...	3,219	10,333

Statement B.

Manuscripts and printed books collected by the Librarian during the year 1902 for the Eastern Section.

Wherefrom collected.	Total number collected.	Rare ones not hitherto secured for the Library. MSS. complete.	Rare ones not hitherto secured for the Library. MSS. incomplete.	Rare ones not hitherto secured for the Library. Printed books.	Duplicates. MSS.	Duplicates. Printed books.
FROM TIRUVAS'ANALLU'R.						
1. Through Dr. Vaidîs'vara Sâstrî from his sister's house :—						
Paper MSS. in Bundle A ...	38	5	1	...	32	...
Do B ...	35	3	2	...	30	...
Do C ...	46	6	...	...	40	...
Do D ...	57	5	...	...	52	...
Printed books ...	23	...	...	3	...	20
Total...	199	19	3	3	154	20
2. Palm-leaf MSS. from the house of Subrahmanya S'âstrî of the above village.	9	1	...	...	8	...
3. Through the Secretary of the Kumbakonam Branch T.S., who offered us the palm-leaf MSS. collected by Mr. K. Narâyanaswami Aiyer, our Provincial Secretary, some time back, and kept at the Branch building where I found them in a neglected condition. ...	12	...	...	...	12	...
FROM NA'RANAMMA'LPURAM, TINNEVELLY.						
4. From the house of Subrahmanya Dikshita ...	64	18*	29	4	13	...
Total...	284	38	32	7	187	20

*Twelve of these were purchased.

Statement C.

Manuscripts and printed books collected during 1902 by the two Assistant Pandits of the Library.

By whom collected.	Total number collected.	Rare ones not hitherto secured for the Library. MSS. com-plete.	incom-plete.	Printed books.	Duplicate. MSS.	Printed books.
By the First Assistant Pandit T. Yajneswara Dîkshita, in four small tours of one or two days each ...	13	5	3	1	4	...
By the Second Assistant Pandit V. Krishnamâchârya, in his one month's tour...	178	11*	9	...	158	...
Total...	191	16	12	1	162	...

* Four of these were purchased.

Statement D.

Work of copying Manuscripts for the Library turned out during 1902.

By whom copied.	No. of MSS.	No. of granthas copied.	Remarks.
By the Library Copyist, K. Gopala Aiyer ...	14	32,300	Copied during 11 months of the year from February last. These copies are not yet compared with their originals that are with us.
By a temporary Copyist engaged for the purpose ...	1	2,850	This was soon compared with the original which had to be returned to the owner immediately.

Statement E.

Rare MSS. loaned to us by the owners of private Libraries for the purpose of taking copies for our Library.

Through whom obtained.	No. of MSS.	No. of granthas	REMARKS.
Through the Librarian ...	1	12,000	Nearly half of this MS. has already been copied.
Through the First Asst. Pandit.	6	13,300	Of these 13,000 granthas, two MSS. containing 5,000 granthas have already been copied.
Through the Second Assistant Pandit.	1	5,700	Not yet given to be copied.
Total...	8*	31,000	

* Three out of these 8 MSS. are included in the 14 MSS. shown in Statement C.

OUR LITERATURE.

Our literary activity continues unabated, one marked feature of it being the reproduction in translations into various languages of the words of our chief writers. The literary output of the year is the following:—

Books and Pamphlets published during the past year.

ENGLISH.

" Esoteric Christianity." Mrs. Besant.
" Thought-Power ; its Control and Culture " (two editions). "
" Theosophy and Imperialism." "
" The Devachanic Plane " (revised edition). C. W. Leadbeater.
" The Unseen World." "
" An Outline of Theosophy." "
" Nature's Mysteries." A. P. Sinnett.
" The Occult World " (eighth edition). "
" Obscure Problems in Karma and Re-birth." "
" The Animal Kingdom." "
" The Gospel and the Gospels." G. R. S. Mead.
" Man's Place in the Universe," by the Author of the " Story of Atlantis."
" The Doctrine and Literature of the Kabalah." A. E. Waite.
" Numbers, their Occult Power and Mystic Virtues " (enlarged edition). W. Wynn Westcott.
" Morning Thoughts for the Year."
" Studies in the Bhagavad Gîtâ," by the Dreamer.
" What is Theosophy ? " C. Corbett.

" Evolution of Character." Sarah Corbett.

" Buddhist Catechism," by H. S. Olcott (revised thirty-sixth edition).

" Dhammapada " (translation ; pocket edition). S. Read.

" Secret Doctrine " (reprinted).

" Religious Problems in India." Mrs. Besant.

" S'ri Râmachandra." "

" S'ri Râma Gîtâ," Sanskrit Text, and English translation by G. Krishna S'âstrî.

" The Holy Lives of the A'zhvârs or the Drâvida Saints," by A. Govindâchârya.

" The Divine Wisdom of the Drâvida Saints," by A. Govindâchârya.

" A Lodge of the Theosophical Society," a leaflet by Mrs. Besant.

" Isâ and Kena Upanishads," translated into English, by Babu Sris Chandra Babu and Dr. Thirlwall.

" Nitya Niyama," in English, by the Muttra T.S.

" The Theosophical Society and its Members," by Râma Prapanna Dâs.

DANISH.

" Some Problems of Life," and " Evolution of Life and Form."

SWEDISH.

" Doctrine of the Heart," and " Path of Discipleship."

SPANISH.

" Questionnaire Theosophique," by Commandant D. A. Courmes.

VERNACULAR.

" The Three Paths," in Telugu.

" S'ri Râmachandra," in Tamil.

" Nârada Gîtâ," in Telugu.

" The Avatâras," in Gujerati.

" S'ri Krishna Chaitanya," his life and teachings, Tamil, published by P. Vijayaratna Pillay.

" Invisible Helpers," in Gujerati.

" Upanishad Artha Dîpika," published by Siva Rao, Sams.-Tamil.

" Sanâtana Dharma Catechism," Tamil.

" Do do do. " Sinddhi translation.

" Do do do. " Telugu. do.

FRENCH.

" Le Mécanisme de la Pensée," by Mr. L. Revel.

" La Sagesse Antique a Travers les Ages," by Dr. Th. Pascal.

" The Three Paths," by Mrs. Besant, translated into French.

" Invisible Helpers," by C. W. Leadbeater, and " Growth of the Soul," by A. P. Sinnett, both translated into French.

GERMAN.

"The Mystic in the awakening of Spiritual life in the New times," by Dr. Rudolf Steiner.

"Christianity as a mystical fact," by Dr. Rudolf Steiner.

"Goethe's Faust," a picture of his esoteric Philosophy, by Dr. Rudolf Steiner.

"Occult Psychology," by Ludwig Deinhard.

"Is death an End?" by B. Hubo.

"Thought Power," and "Evolution of Life and Form," translations."

MAGAZINES.

The Theosophist,	*English*	(Monthly).
The Theosophical Review,	"	"
Vâhan,	"	"
Prasnottara,	"	"
Theosophic Gleaner,	"	"
Central Hindu College Magazine,	"	"
The Buddhist,	"	"
Journal of the Maha-bodhi Society,	"	"
Theosophy in Australasia,	"	"
New Zealand Theosophical Magazine,	"	"
Modern Astrology,	"	"
Theosophical Messenger,	"	"
The Golden Chain,	"	"
Theosophical Forum,	"	"
Lotus Lodge Journal,	"	"
Notes and Queries,	"	"
Teosofisk Tidskrift (Swedish),		"
Balder (Norwegian),		"
Revue Théosophique Française, (French),		"
Sophia (Spanish),		"
Philadelphia (Spanish),		"
Theosophia (Dutch),		"
Theosophischer Maandblad,		"
Teosofia (Italian),		"
Der Vâhan (German), trans. and original,		"
Le Bulletin Théosophique (French),		"

POLYGLOT.

The Punjab Theosophist,	*Vernacular*	(Monthly).
The Pantha,	"	"
Revista Teosofica, (Cuban),	*Spanish*	"
Sanmârga Bodhini,	*Telugu*	(Weekly).
L'Id'ée Théosophique (French).		(Quarterly).

THE PANCHAMA EDUCATION MOVEMENT.

We were unfortunate enough to lose, early in the year, the services of Miss Sarah E. Palmer, who had most acceptably filled,

during three years, the office of Superintendent of Panchama Schools. She was replaced by Mrs. N. Almée Courtright, of Chicago, who had been working for several years as an educationist in the slums of that western metropolis. With a view to making widely known the condition of the Pariah community of Southern India and arousing sympathy for our work, I compiled a statistical and historical narrative of this unhappy race, with illustrations, showing what their ancestors had been, many centuries ago, and by what methods of savage cruelty they had been compelled to relinquish their faith as Buddhists, or Jains, and adopt the Hindu religion. Copies of this monograph ("The Poor Pariah") were sent to our Branches and other supposed sympathisers and we have begun to receive gifts of money which, up to the present time, aggregate some two thousand rupees. From my correspondence I am led to hope that I shall ultimately be liberally supplied with means to carry on this philanthropic work. Mrs. Courtright's report is not so complete as I should have wished because I could not procure from the Director of Public Instruction, Madras, in time, the statistical returns of his office which would enable us to compare, as we did last year, the average number of passes in our four Pariah free schools with the similar returns of the whole of the Madras Presidency. Mrs. Courtright has, however, made the comparison between the returns of our schools in the lower four standards (the Infant, First, Second and Third) with the Presidency returns of 1900-1901, and I am sure that you will all be astonished to find that the average passes of our Pariah schools is about thirteen per cent. higher than that of the almost quarter of a million of pupils of all castes of the Presidency. In justice to Miss Palmer it must be said that her average passes of last year, large as they were, were much lower than those of her previous two years and were due to the fact that, in addition to the usual epidemics of fever, sore eyes, etc., to which this submerged class is so subject, there was a serious epidemic of cholera to contend with, which closed the schools for several weeks.

Buddhist Education.

Our Buddhist Branches at Colombo and Galle, which have now in charge the whole educational movement among their community in Ceylon, report, as you will see on reading the document, that the movement is going on actively as heretofore ; and that, as always in the past, they have been greatly hampered by want of funds and of the requisite number of active workers. It is no exaggeration to say that with the command of anything like the amount of money and the perfected organization which are at the command of the great Christian Missionary Societies, our zealous and devoted colleagues at Colombo and Galle could open a Buddhist school in every village in the Buddhist Provinces. That they have succeeded in doing

so much as they have is, in my opinion, highly creditable to the few who have taken upon themselves the great burden of this national work. They have, as you know, three High Schools, or Colleges, at Kandy, Colombo and Galle. Mahinda College, at the last-named place, has been languishing for lack of a building of its own and, three years ago, I made a collection in and about that town, of some Rs. 5,000, which had been lying in bank unused, for valid reasons. Quite recently, however, at their urgent request, I paid them a flying visit and was fortunate enough to succeed in regulating the Branch and College accounts, to change some officers, substitute for an existing clumsy system of management a simpler one, and purchase for the College a very suitable building and lot which chanced to be in the market at the time. To make up for the deficiency of part of the purchase money, I loaned them, out of the legacy left us by the late Mr. P. N. Jog, of Amraoti, the sum of Rs. 3,000, at 4 % interest on the security of a First Mortgage on the property. The understanding is that this is to be a temporary accommodation, and that they will collect the money for discharging the debt as soon as possible. The report of Mr. D. J. Subasinha, the new Secretary of the Galle Branch, will be found in the proper place.

FINANCIAL.

Our income during the past year has been satisfactory, save that we have not yet received any of the interest due us on the Rs. 20,000 loaned on mortgage on the valuable Zemindary, in Behar, owing to the terrible ordeal of drought, famine and plague, during which that part of India has been passing, but which would seem to be now abating. Our capital and interest seem to be secure, as I am assured by the General Secretary, Indian Section, Babu Upendranath Basu, who negotiated the loan for me, and we hope that we shall soon recover both.

The Society has benefited, during the past year, by a gift of Fcs. 18,000 (about Rs. 10,000) from a European colleague, who refuses me permission to mention his name, and a bequest by the late Mr. P. N. Jog, above mentioned, of Rs. 16,000, in the form of an interest in a Policy upon his own life* the remaining portions being given to the Amraoti Branch for a building, and the Central Hindu College. The first of these gifts has been, by order of the donor, invested in safe securities, the annual increment to be applied for the benefit of the Adyar Library. To the fund thus created is associated the name of Damodar—that of our ever-beloved former and faithful member of the head-quarters staff, D. K. Mavalankar. The Jog bequest, being left for disposal, according to my best judgment, for promoting the spread of our move-

* I am sorry to have to say that an F.T.S. of Bombay who acted as Solicitor for the Executor, collected from him a fee bill of about Rs. 600 which, with the Rs. 400 of High Court charges for Probate, reduces our legacy to Rs. 15,000.

ment and the welfare of the society, I have put aside and already in part sent to our General Secretaries, the sum of Rs. 3,000, in aid of foreign Sectional propaganda work. I shall try to utilize the whole sum as wisely as possible. I have pleasure in stating that the property willed to us by the late Mr. White, of Seattle, is constantly increasing in value, and that the executors expect to be able to sell the town lots before long at prices which will give a handsome endowment to the Adyar Library. It is also within my knowledge that a Will has been executed by another member of the Society in which I am made, in my official capacity, a legatee in a large sum of money, the proceeds to be divided in the ratio of two-thirds and one-third, respectively, between the Adyar Library and the Panchama schools. My warm friendship for the Testator makes me hope that the Estate will not fall into my hands for years to come.

THE SUBBA ROW MEDAL.

I have made no award of the medal this year.

MY SEVENTIETH BIRTHDAY.

A very pleasant incident of my twenty-seventh official year, was the notice taken of my seventieth birthday, on the 2nd of August last. The letters and telegrams which came to me from all parts of the world were full of expressions of confidence and brotherly love, together with the hope that I might be spared many years more to continue the labour of love to which I have devoted myself since the year 1875. I enjoy the too rare privilege of witnessing the complete success of the movement which I helped to inaugurate, together with that great soul, H. P. Blavatsky, and a few others; I have seen it extend itself to forty-two countries and take into its membership some twenty-five thousand men and women of many races and nearly all the great religions; I have seen them working along with me in perfect love and sympathy on the broad platform of eclectic reciprocity, each drawing out of the deep well of Theosophy the pure waters of truth to quench their spiritual thirst; I am enabled to look forward to the future of the movement from the vantage-ground of the present, with the conviction that success, full, complete and triumphant will crown our labours. I have a deep sense of the obligation under which I have been placed by the loyal and ungrudging help and sympathy given me by colleagues whose number is too great for me to specify their names without seeming to make invidious comparisons. Feeling my strength undiminished and my vitality as exuberant as it was when I first enlisted in the ranks of this altruistic army, and realizing, as no one can better than myself, the unspeakable honour which it is to serve those Masters whom I know to be overlooking and helping on this movement, I leave behind me the Past, with its record of struggles and triumphs, of failures and successes, and holding out my

hands to all those who will gather around and help me, I face the Future without dismay and without the shadow of a fear or doubt.

MESSAGES OF CONGRATULATION.

A cable despatch of congratulation from Rome, was, by a curious coincidence, received by the President-Founder immediately after Mrs. Besant, the appointed delegate of the Italian Section, had resumed her seat, and telegrams from various branches in India arrived during the sessions of the Society and the Indian Section.

REPORT OF THE AMERICAN SECTION.

To the President-Founder, T. S.:—The statistics of the American Section from Nov. 1, 1901, to Nov. 1, 1902, are as follow:—

Eleven new Branches have been chartered: Victoria T. S., Victoria, B. C.; Pohaialoha Lodge T. S., Honolulu, H. I.; Riverside Lodge, T. S., New York City; Alaya Lodge, T. S., St. Paul, Minn; Euclid, T. S., Cleveland, Ohio; Havana Lodge, T.S., Havana, Cuba; Anaconda, T. S., Anaconda, Montana; Great Falls, T.S., Great Falls, Montana; Helena T. S., Helena, Montana; Besant Lodge T. S., Boston, Mass.; Kalamazoo T. S., Kalamazoo, Mich.

Seven have dissolved: Des Moines T. S., Des Moines, Iowa; Kalamazoo T.S., Kalamazoo, Mich.; Olympus Lodge T.S., Spokane, Wash.; Tampa T. S., Tampa, Florida; Valley City T. S., Grand Rapids, Mich.; Cedar Rapids T. S., Cedar Rapids, Iowa; Eltka T.S., Corry, Pa.

The total number of Branches is 73.

Members admitted during the year 388; resigned 32; died 12. Deducting losses by dropping from the roll, the number of branch members is now 1,479; members at large 224; total membership 1,703. The increase of membership is 131.

The Theosophical Messenger continues to be issued monthly. It is devoted to Sectional affairs and to reprints from *The Vâhan*, occasionally giving a lecture by Mr. Leadbeater.

Pamphlets issued have been the completed "Outlines of Study on The Ancient Wisdom," Mr. Leadbeater's "What Theosophy does for us," "H. P. B. and the T.S.," "Theosophy from Analogy," and "The Advantage of Occult Study."

That the Section is healthy and that its vigor is rising cannot be doubted. The Convention of 1902 was remarkable for its number of delegates, for the far distant points represented, and for the peculiar harmony, geniality, and earnestness which pervaded all present. The press is becoming more ready to accept theosophical items; certain regions, notably the state of Montana, are eager for workers; the great doctrine of Reincarnation is steadily making its way into literature. The spirit of generous liberality among members is enlarging. One F.T.S., besides large helps in other ways, has printed 25,000 copies of Mr. Leadbeater's "What Theosophy does for us," for

gratuitous distribution; another has made provision for a future income which will in time be invaluable in our work; sums of money aggregating $1,500 and known as Discretionary Funds 1 and 2 have been placed in the hands of the General Secretary for such uses as he deems wise; a large contribution from over the country has been made, to ensure Mr. Leadbeater's mission during at least two years. More Branches are exerting themselves to provide Halls for their meetings. Actual study is apparently better followed.

But the great fact of present importance is the completed arrangement for Mr. Leadbeater's protracted tour. It is prefaced by a stay of six months in Chicago, the centre of theosophic interest and strength in the States. A free Sunday evening lecture will be given regularly during that time in one of the best halls in the city, and a systematic course of instruction has been arranged for the four Branches: their membership is over 260. Mr. Leadbeater's tour will begin in April, 1903, carry him north-west to the Pacific Coast, through the central region and south to New Orleans, the east, north, and centre following and bringing him to Chicago for the Convention of 1904.

The Havana Lodge T.S., Havana, Cuba, has withdrawn from the American Section and joined the Spanish-speaking South American Federation, as provided for by the Executive Order appointing Mr. Luis Scheiner in charge.

ALEXANDER FULLERTON,
General Secretary.

REPORT OF THE BRITISH SECTION.

To the President-Founder, T. S.:—Owing to the absence of the General Secretary it devolves upon me to furnish the following report of the work of the British Section during the past year. At the last Convention, held in July, the Section elected, as its General Secretary, Mr. Bertram Keightley in the place of Dr. Arthur Wells, whose health, I regret to say, compelled his retirement. The Indian Section generously consented to spare to us the services of Mr. Keightley, and he was formally elected, as aforesaid, at the Convention of July, 1902. Before his election the Section had the benefit of his services, he having discharged the duties of General Secretary since October, 1901.

The Italian Section was formed by the following Branches: Milan, Bologna, Florence, Rome, Besant (Rome), Dante Alighieri (Rome) and Naples. The first Convention was held in February 1st, 1902. Mr. Leadbeater has visited the Section. A new Section has been formed in Germany, and inaugurated by Mrs. Besant; the Branches forming the Section are: Berlin, Charlottenburg, Dusseldorf, Hamburg, Stuttgart, Hannover, Munich, Cassel, Leipsic and Lugano. Dr. Rudolph Steiner is the General Secretary. Owing

to the formation of the German Section, the Convention decided to change the name of the European Section to that of the British Section, subject always to your approval ; we received in due course your consent to this step being taken, and also to the proposed affiliation of Spain and Belgium to the Section ; I am happy to say that the members in these countries have given to their brethren in Britain the support and pleasure of their co-operation ; the three countries are therefore united as parts of one Section ; Señor Xifré and Dr. Mersch are attached to the Executive Committee as Honorary Members representing respectively Spain and Belgium.

The following new Branches have been formed during the year : Dante Alighieri (Rome), Bologna, Tyneside (Whitley, Northumberland), Cassel (Germany), Düsseldorf, Leipsic, Lotus (London), Didsbury, Lugano, Stuttgart, Nottingham, Hull, Plymouth, Bradford. The Munich Branch has been revived ; the Athene (Bradford) has returned its charter. We have, therefore, fourteen new branches, and one revived ; eighteen branches have left us to form new Sections, and one has lapsed. Our net loss is four ; there are thirty-two branches in Great Britain, three in Belgium, and three in Spain, making a total of thirty-eight. The membership of the British Section stands at 1,670 ; during the year, 372 new members have joined ; there have been 33 resignations, 28 have lapsed, 3 are deceased, 316 have been transferred to the Italian and German Sections ; our net loss has therefore been only 8, despite the formation of two new Sections.

The Convention which was held in July was conspicuously successful ; never perhaps has there been a better gathering of members, a more international re-union, and a more cosmopolitan and brotherly spirit displayed ; kindly greetings were received from America, Holland, France, Italy, India, Germany and Russia ; the suggestion that an annual International Congress of the Sections should be held, met with general approval ; and it is hoped, in this Section, at all events, that this proposition, so likely, if carried out, to promote a feeling of unity and solidarity, will be approved by the Sections at large.

One of the most important events of the year has been the impetus given to our work by the presence of Mrs. Besant. She has, as usual, been indefatigable. She was with us on White Lotus Day, and delivered a noteworthy address ; she has since delivered a course of lectures at Queen's Hall, a most valuable series on "Will, Desire, and Emotion;" and two courses, one of four, and one of three, lectures, at the Elysée Gallery, Queen's Road, Bayswater ; these were for members only. Mrs. Besant has visited all the branches in England ; she has also visited Scotland, Ireland, and Wales (Cardiff) ; she delivered one or more lectures in each place and held meetings for enquirers. Mr. Mead has given two valuable courses of lectures at

28, Albemarle St., and a third course is announced at the time of writing this Report. Classes have been held by Miss Goring and Mr. Dyne; and a correspondence class, for isolated members, has proved, in the hands of Miss Lloyd, to be of great value. The Lending Library continues to be a most useful activity. The Social Committee announces three classes to run during the autumn and winter months, one under the superintendence of Miss Arundale; one in charge of Mr. Ward; and one conducted by myself. We are parting with one of our oldest workers to India; Miss Willson, for so many years Librarian, is leaving us for Benares. Mr. Keightley has appointed the present writer to the vacant post; that of Assistant Librarian will be filled by Miss R. Hobson.

The Blavatsky Lodge continues its activities; it has held a course of informal gatherings during the holiday season, and the regular meetings are now held on Sunday and Thursday evenings.

The Northern Federation of Lodges held its usual meetings in November 1901, and February, May, and September 1902. Mr. Keightley presided at the first, Mr. Sinnett at the second, Mr. Leadbeater at the third, and Mrs. Besant at the fourth. The South-Western Federation met in Bath in February; the General Secretary presided. Miss Ward has repeatedly visited the Western Lodges; and I have recently returned from visits to Bournemouth, Bristol, Bath, Cardiff, Exeter, and Plymouth. Mr. Keightley has visited Harrogate, Bradford, Hull, Manchester, Edinburgh, Middlesbrough, Leeds, and Liverpool. A Federation of the London Branches was formed last January; its first meeting was held on January 29th, its second on April 12th; and its third on October 11th, Mrs. Besant presiding. Mr. Leadbeater left us for America in August last; during his stay in England he visited Harrogate, Bradford, Hull, Manchester, Edinburgh, Newcastle, Liverpool, and Birmingham.

We can report a considerable literary activity during the year. The Theosophical Publishing Society has issued the following books and pamphlets; "Esoteric Christianity," Mrs. Besant; "Thought Power, its Control and Culture" (two editions), Mrs. Besant; "Theosophy and Imperialism," Mrs. Besant; "The Devachanic Plane" (revised edition), C. W. Leadbeater; "The Unseen World," C. W. Leadbeater; "An Outline of Theosophy," C. W. Leadbeater; "Nature's Mysteries," A. P. Sinnett; "The Occult World" (eighth edition), A. P. Sinnett; "Obscure Problems in Karma and Rebirth," A. P. Sinnett; "The Animal Kingdom," A. P. Sinnett; "The Gospel and the Gospels," G. R. S. Mead; "Man's Place in the Universe," by the author of "The Story of Atlantis;" "The Doctrine and Literature of the Kabalah," A. E. Waite; "Numbers: their Occult Power and Mystic Virtues," (enlarged edition), W. Wynn Westcott; "Morning Thoughts for the Year;" "Studies in the Bhagavad Gita," by the Dreamer; "What is Theosophy?" C. Corbett; "Evolution of Character,"

Sarah Corbett; "Dhammapada" (translation; pocket edition), S. Read; "Secret Doctrine," reprinted; "Religious Problems in India" and "Srî Ramachandra," by Mrs. Besant, issued in India. It will be seen that "Religious Problems in India," and "Srî Ramachandra" were not issued in England, but they are on sale at the Theosophical Publishing Society and have been widely read. A very valuable series of articles by Mrs. Besant, and an important series by Mr. Mead are now appearing in the *Theosophical Review*. In Spain a number of useful translations have appeared.

Mrs. Besant has left us for the Continent, *en route* for India. We can but hope the British Section may grow and flourish during her absence, and so bear testimony to the greatness of the work which she has done during the past summer and autumn; we have many devoted workers left with us, who will not only help the seeds to grow which she has sown during her stay with us, but will also, with their own hands, strive and cast good seed into the furrows. There are many among us who are veterans in our ranks, and others more lately enrolled, who purpose to work steadily during the year that lies ahead, so that the British Section, when next it greets its brethren at the Annual Convention of the Society, may give a good account of its share in the work to which Theosophists of every nation are pledged; work which is dear to all and to engage in which is, to many, the highest privilege of which they can dream.

I. HOOPER,
Acting General Secretary.

REPORT OF THE INDIAN SECTION.

To the President-Founder, T. S.:—I am very glad to be able once more to report favorably as to the progress of the Indian Section during the year 1901-1902. The activity both in the Head-quarters and in a very large and ever-increasing majority of the branches, has grown remarkably, and as many as 120 branches have sent in their reports, all of which show signs of genuine interest in the cause of Theosophy.

Very extensive tours in all the Provinces were undertaken this year, and an appreciable addition to the Staff of Branch Inspectors and lecturers has been made. Thus Mrs. Besant lectured in 8 branches and one outlying village, in spite of her ill-health; Miss Lilian Edger visited 13 branches; Mr. Keightley, 2; Mr. James Scott, 5; M.R.Ry. K. Narayanaswami Aiyar, 25; M.R.Ry. R. Jagannatha Aiyar, 21; M.R.Ry. T. Ramachandra Rao, 11; M.R.Ry. T. S. Lakshmi Narayana Aiyar, 3; M.R.Ry. J. S'rinivasa Rao, 3; M.R.Ry. A. K. Sitarama Shastri, 22; Mr. S. G. Pandit, 14; Pandit Bhavani Shankar, 34; Rai Pyare Lal, 10; but some of these twice over and more; Babu A. C. Bisvas, 4; Babu Purnendu Narayana Sinha, 5; Babu Hirendra Nath Datta, 4; and myself 7.

Besides this official work, voluntary help has been given to some lodges by Bros. Umanath Ghosal, Rajendra Lal Mukherji, Capt. C. Stuart Prince, T. Seshachala Rao, Nanda Kishore Lal, M. Subramaniya Aiyar, O. V. Nanjunda Aiyar, Fred. Brooks, and Rai Ishwari Prasad, to all of whom our sincerest thanks are due. We are further indebted to Rai Ishwari Prasad for the valuable assistance he has rendered us in various ways during his long furlough, which he took at considerable pecuniary loss to himself, solely with a view to serve the Section and the Central Hindu College.

During the year 23 new branches and 3 new centres were formed, and 8 old ones revived. The total number of new admissions is 522; and not a few whose very names were forgotten came forward of their own accord, paying arrears of annual subscription for from 3 to 6 years, which is really a significant fact.

Against this we must confess that a small number of branches have gone to sleep, and 18 members resigned, while death has carried off as many as 68.

Correspondence has been carried on with such vigour that we wanted the whole time of a clerk in merely keeping record of the same, even though printing has often been resorted to for the purpose of lightening and facilitating this work.

Neither has the publication department of our work been behindhand; for we notice the following new books in English and translations in the vernaculars :—

English :—"Studies in the Bhagavat Gita," by Dreamer; "Religious Problems," by Mrs. Besant; "Is'a" and "Kena Upanishads," by Babu Sris Chandra Basu and Dr. Thirlwall; "Nitya Niyama," by Muttra T. S.

Vernaculars :—"The Three Paths," in Telugu; "S'ri Ramachandra," in Tamil; "Narada Gita," in Telugu; the "Avatâras," in Gujerati; and "Our Invisible Helpers," in Gujerati.

Quite a number of other translations are in course of preparation.

It appears that our well-known Branch Inspector, Brother Jagannatha Aiyer, has secured a periodical second-class free pass for himself and a third-class free ticket for a servant, for his theosophical mission work, from the S. M. Ry. authorities, who deserve our heartiest thanks for this liberal concession. Will not other Railway authorities in India follow this good example?

One noticeable incident of the year is the acquisition of land property by some of our Lodges and the registration of one of them under Act XXI. of 1860. Other Lodges possessing property will do wisely to follow suit, while we fully hope the registration of the Section itself is not far off.

We completed the building for the press that has been doing our printing here ever since our foundation in this city, and we see the advantage of having it close at hand in the regularity and ex-

pedition which have now replaced the dilatoriness and uncertainty of past years. The press pays us a rent of Rs. 20 a month, and is evidently a good investment.

The Maharaja of Kashmir has very generously responded to my appeal by promising to pay off the whole of our debt on the building fund, amounting to no less than 12,000 Rupees. On the strength of this promise we have taken the Shrine and Pooja rooms in hand, and hope to finish them by the Convention time. Our cordial thanks are due to the Maharaja for this magnificent donation.

The two institutions we started last year have proved very successful. Miss Edger's Establishment in Lahore has been fruitful of exceedingly happy results, and the lively interest shown by the Punjab, Sind and some of the N.-W. P. Branches, is due in no small measure to her influence and labours. Moreover, the Homœopathic Charitable Dispensary has given relief to a large number of poor sufferers from different diseases.

But in one matter our misfortune is still pursuing us. Our accounts are not in as satisfactory a condition as they should be, and I am not yet able to find out the reason for this. The accountant complained that the work was too hard for one man, but the Assistant Secretary does not think so. I trust our auditor will succeed in arranging our business in such a way as to effectually remove this cause of complaint. The devotion which the present incumbent of the office is showing leads us to hope things will straighten themselves without external force, and that is indeed a consummation devoutly to be wished.

A good deal of pressure was put on the office by the requisition for record returns made by our Adyar Parent. Nevertheless other departments of the office are in excellent order, thanks to the able and unwearied care and energy of our devoted Assistant Secretary and head clerk.

Lastly, though our figures this year do not show any improvement on the last, remembering what a big jump we then made, we have every reason to congratulate ourselves that we have very nearly kept them up, and on the whole I think our bark has voyaged bravely and satisfactorily, though here a treacherous shoal and there an alarming whirlpool has threatened her safety. But what vessel is there sailing through life's shoreless ocean that has not to face the dangers of rocks underneath and storms overhead ? Yet if the Captain and the crew are good men and true—resolute in their duty and firm in their faith—in the unselfishness of their motive and the sacredness of their cause lies their security, and nought but glory will crown their diligence and their virtue. On this law we take our stand, and in its beautiful justice we find our peace.

UPENDRANATH BASU,
General Secretary.

REPORT OF THE SCANDINAVIAN SECTION.

To the President-Founder, T. S.:—In the month of May this year a charter was issued for the Lodge 'Karmel' at Kiruna, a miner's community north of the Arctic circle situated at about 68° latitude and 20° longitude east of Greenwich.

The total number of Branches is at present 14.

The number of members admitted during the year, according to report of the General Secretary to the latest Annual Meeting is 76.*

The number of members resigned during the time stated is 44; deceased, 5; branch members, 368; members unattached, 172; total membership, 540; increase of membership during the year, 27; magazines issued, *Teosofisk Tidskrift*, a year's edition; books and pamphlets:—three pamphlets comprised in the last report to the President were issued in the autumn of 1901. Moreover there have been issued: "Larjungaskapets Vag" (Path of Discipleship) by Annie Besant (translated into Swedish), and by the Copenhagen lodge: "Nogle Liosproblemer" (Some Problems of Life) by Annie Besant, "Livet og Formernes Udvikling" (Evolution of Life and Form), by Annie Besant (these two rendered into Danish) besides which a private member at Stockholm has published "Hjartats Lara" (Doctrine of the Heart), anonymous (in Swedish).

The work done in the different Lodges of the Section has been a very important one. More than 600 meetings have taken place, at which lectures were given, followed by discussions. Besides, public lectures have been held at places where there were no lodges or before they were formed, as at Linkoping, Malmo, Skofde, Kiruna and other places.

During the year, the Executive Committee have made arrangements for sending out lectures to the various lodges, which have afterwards circulated between these. Two such series have been sent out, the one in the autumn of 1901, the other in the spring of 1902. This seems to have been a great help at several places. In this present autumn further lectures have, likewise, been sent out, of which some were loaned for a fortnight, others for a month. This means, in other words, that the respective lectures may be kept for the said spaces of time at the different places. The longer space of time was especially wished for by the lodges of the other Scandinavian countries, which have another language and where, consequently, the lectures have had to be translated.

In order to obtain a popular exposition of the doctrines of Theosophy in a form suitable for public lectures, the Executive Committee last year caused an elementary course to be worked out, consisting of four lectures, which have since been reproduced in a

* The report given last year was dated the 1st of November, but the present one shows the condition of the Section in May 1902, when the General Secretary delivered his report before the Section assembled at the Annual Meeting.

sufficient number for the sake of those lodges that might desire to possess them. And it is the opinion of the Committee that it would be a useful and appropriate thing if courses like that were arranged by the different lodges almost every year.

The last Annual Meeting took place in the month of May at Copenhagen and was very well attended by the members. On this occasion the former Executive Committee was re-elected.

As for the prospects of successful work in future, it may be difficult to judge. To a great extent this depends upon the energy and the means of the members. It can be asserted that especially in Sweden there is going on at present a strong religious and spiritual movement. Different ways of viewing the great questions of the universe are put before the judgment of the public, while the greatest tolerence prevails in all directions, even from the Established Church. The earnest manner in which everything is received and discussed, both publicly and privately, shows that the great multitude are placing themselves more and more on the ground of free research. One might, under such circumstances, expect that people would embrace Theosophy to a greater extent. But, as above said, much depends upon the degree of force with which Theosophy can be put forward. The workers are few, alas ! It may, however, at any rate be confidently asserted that the theosophical views are spreading far outside the Society. They are often found where one would have expected them the least. And the reason why the number of members is not greater may partially be found in the unwillingness of many people to suffer themselves to be bound by the outward tie that is laid upon them by the membership of a Society.

At any rate, everyone who has an open eye for the different phases of development in the spiritual life of a people, must rejoice at the animation and vivacity that is now asserting itself in our countries. This is the first condition of progress. And that condition being fulfilled, we are confidently looking towards the future.

ARVID KNÖS,
General Secretary.

REPORT OF THE AUSTRALASIAN SECTION.

To the President-Founder, T. S. :—In conformity with annual custom, I beg to hand you the Annual Report of the Section under my charge. Under separate cover by book post you will find a summary (on the usual form) of all new members admitted within the year to 1st November present, as well as of the names of all members who have been removed from the roll from all causes, or re-instated, or transferred. We had a membership on paper 12 months ago of 404, and I now send you a roll of 370 only, the reduction being due to a very needful purging of the list, which I found necessary on taking over the General Secretaryship, and getting into touch with the *personnel* of the Section. This accounts for the

large number of 73 which appear as struck off. I am convinced that persons who do not support the Society in any other form than by allowing their names to grace the register, are an element of weakness rather than strength, and it seems to me to be the straightest course to strike them out. You will see also that I have reported three branches as closed, the same reason applying here. It is useless to show branches as 'dormant' that show no *prospect* of activity. Maryborough was kept going when Mr. Charlton and Mr. Pascoe resided there, but on their leaving there was no one else with enough personality to keep members together. The history of Toowoomba you are personally familiar with, and it is peculiar ground; there are good individual students, but they possess no cohesion, and no work can be got from them as a group. On the face of it, it appears strange that out of a membership of 13 a year ago, enough could not be found to work a group of students and keep united study going, at least, but this is so; having but recently visited the ground I can speak personally of the lack of any promise. Miss Noble has done what she could, but has not been seconded. The few members in town, and district, which is very widely spread, who remain with us, become unattached members.

New Charter. I have issued a new charter to Cairns. It virtually is a re-formation of the old branch, but the present members do not find themselves in any sort of touch with the names appearing on the old one and requested a new charter, which request I thought it as well to comply with. The number of branches now is 13. There have been 33 new members as against 55 last year, and 11 reinstated as against 22. The number struck off is 72, and 4 have been transferred to other Sections. I think this is all the reference I need make to the statistical part of my report.

Convention, 1902. A Sectional convention was held during the year at Sydney on 29th March last, and occupied the whole day, the proceedings were fully reported in our monthly paper for April 1902. Mr. H. A. Wilson, the then General Secretary, handed in his resignation, and it being necessary to appoint a new one, and I being at the time free from any other claims upon me, the Section arranged with me to take up the duties. It might be as well to draw attention to this change in your office, as we continue to get correspondence addressed to Mr. Wilson, who left here last April. It was then decided that a letter of congratulation be sent to yourself on attainment of your 70th birthday, as coming from our Section collectively, and it was one of my early duties to send this forward in the form of an illuminated address, which, having been suitably framed, now hangs, I understand, in your room at Adyar.

Activities. As soon as I was able, after getting some grip of the clerical work of the Section, I started for a two months' tour of the branches in Queensland. It was felt that I should lose no time in becoming personally acquainted with members, and in furtherance

of this I visited Cairns, Charters Towers, Townsville, Rockhampton, Maryborough, Gympie, Brisbane and Toowoomba. At all except the last place lectures were given by me, three at nearly all of them. The attendances were not large, but I received very full newspaper reports from the two leading newspapers in each town, and in this way succeeded in reaching hundreds of people who had no opportunity of attending the lectures themselves. Great depression hovers over all the country, owing to the severest drought in the history of Queensland, but still I can speak of the good it has done to visit these places. In Cairns, we were able to re-form the Branch and stir up a considerable enquiry for literature. It is fully intended that early in the year 1903 I shall take a similar trip south and west, embracing West Australia and Tasmania. I might mention that I gave, accompanied by my wife, whom you will remember as Mrs. Edelfelt at Brisbane, some two or three weeks' work to Melbourne in April last.

Magazines. Our small monthly, *Theosophy in Australasia*, has been issued regularly, and is this year for the first time in its history a financial charge upon the Section. I regret to say that from what I can see of it so far, it does not appear satisfactory from a financial standpoint, and it will be a matter for the next Convention to decide what change shall be made. We are by no means likely to abandon the issue of it, though we may be compelled, in order to avoid debt, to curtail its size.

Branch Activities. These ebb and flow as is customary, but on the whole there is a healthy vitality in the branches appearing on our list excepting perhaps Rockhampton. This place I have left as active, on the list, as no place can be entirely without vitality which possesses so tireless and devoted a worker as Mr. N. Irwin.

Brisbane roll has slightly declined, but they have had trying times. They have, however, removed into new and improved quarters and during my visit after their removal we had the largest meetings I have ever seen there.

Mr. Mayers at Cairns and Mr. Whitty at Charters Towers have each started a small book depot.

In Sydney the public meetings have been strengthened by a few lectures from Mr. Scott, at one time resident here, and who was on a visit to Australia. Our meetings have improved from various causes the last two months or so and I am in hopes that we may begin a prosperous new year in 1903.

As I have had some difficulty in compiling the summaries now sent, inasmuch as the records were not quite plain to me, there may be a few mistakes in the names of those stricken off, but I shall be glad to furnish replies to any queries. There are still some of those left on the roll about which I am doubtful, but if it should be needful to remove them, I can deal with them in the next year's work. Please advise me of any matter in which this report should

be lacking, and be kind enough to convey to the goodly company which will be gathered at next December's Convention, the greetings of the Australasian Members with every good wish to yourself.

W. G. JOHN,
General Secretary.

REPORT OF THE NEW ZEALAND SECTION.

To the President-Founder, T. S.:—No new branches have been formed during the year, but 15 new members have been admitted: which, deducting 5 members resigned and three that have left the Colony, gives us an increase of seven on the previous year.

For some considerable time past there has been a great deal of sickness prevalent throughout the Colony and some of our chief workers in the principal centres have been laid aside by illness of one kind or another for months at a time. But notwithstanding these drawbacks the work has been carried on with the usual vigour, though, may be, with some extra strain to those who were able and willing to meet the exigencies of the times.

I regret to record that through continual ill-health Mrs. S. Draffin has had to resign the Editorship of the *N. Z. Theosophical Magazine* with whose success her name has been connected from its inception, devoting her time and energy to its service; its popularity and usefulness continues; during its three years of existence it has supplied a great want, and I hope it may continue a permanent institution and that its sphere of usefulness may steadily enlarge. It is not self-supporting yet and still needs the voluntary help that has been previously accorded to it. No other form of literature has been issued but we have distributed, largely, pamphlets from other Sections, with our own leaflets. The Book Depot has done a large business this year, showing great activity amongst students and the reading public. The three main centres, Auckland, Wellington and Dunedin, keep up their high standard of activity. Lectures for the public every Sunday evening; meetings for ladies once a month and the usual classes for study during the week, besides Sunday "socials" and "at homes."

The room occupied by the Branch in Wellington was destroyed by fire at the end of last year, but, strange to say, their Library escaped intact. At the beginning of this year they secured in a new building in a central portion of the city, a very commodious room, which they have suitably furnished and since then their public audiences have considerably increased.

In Dunedin they have started a class for the study of the "Secret Doctrine" under the able leadership of D. W. M. Burn, M.A. This is conducted on the same lines as a regular college class, examination papers being issued and examinations taking place every seven weeks. I should very much like to see the notes of this

class published for they would be of considerable help to all students of the "Secret Doctrine." Our Sixth Annual Convention, a very successful one, was held this year in Wellington and was well attended, the branch members there laying themselves out to make it successful and giving to the Delegates a very warm welcome. Mrs. S. Draffin, who accompanied us there, gave a course of five public lectures—though she was in very indifferent health—and repeated the same course in Christchurch and Dunedin.

Some considerable interest is springing up in Napier, through the energy of Mr. H. Large, a member of the Blavatsky Lodge, and some earnest members of the Dunedin Branch from various business causes have removed to Invercargill and will commence work there, so that I hope to be able to report study classes if not branches in both these towns next year. Mr. Leadbeater's visit, which we were looking forward to with great hopes, has, through his American engagements, been unavoidably postponed till the beginning of 1905. In the meantime this Section would gladly welcome some popular teacher who could find time to visit the uttermost part of the earth.

C. W. Sanders,
General Secretary.

To The President-Founder, T. S.:—On behalf of the N. Z. Section I beg to send the heartiest fraternal greetings and good wishes to the Annual Convention assembled at Benares, and to you, the President-Founder, hoping that, as in the past, the blessing of the Masters may be with you in your deliberations, and feeling that your meeting will be a centre of peace, harmony, and prosperity for the T. S. throughout the world.

Yours in all fraternal love,
C. W. Sanders,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

To the President-Founder, T. S.:—Another year is gone and it is my pleasant duty to send you a report of our activities during that time. Again I may say that our work has prospered and a feeling of gratitude comes over us when we see how in this country, so very small in comparison to many others, the theosophical ideas are taking more and more hold of the people and are being gradually more and more appreciated—either as science or as religion and philosophy—according to the different temperaments of different people.

During the month of October of last year we had a long visit of about five weeks from Mr. Leadbeater, who did a great deal of work in our Section and has helped us morally, intellectually and spiritually, for which we can never be thankful enough. I fear it will

be long before we see him here again, owing to his work in America, but we cannot grudge him to our American friends and hope he may do a great work in that land.

On the 30th of April of this year our books showed 453 members, 130 new members having joined since April 1901 ; two members were transferred from the European Section, and one that had resigned rejoined the Section. During the year, fifteen resigned, one lapsed and one was transferred to the Italian Section, so that we can say that this year has seen the largest addition to our members, nearly twice as many as the year before.

The 133 members who joined this year were, as regards number, 7 more than our whole numerical strength at the time we became a Section. The Semarang Lodge in Dutch India added 31 new members to her roll. Our financial prospects however are not so very brilliant ; as the movement grows, the expenses are heavier, and although a fair amount is subscribed for the new premises which the Section has hired, we are very much in want of funds for propaganda. We hope and trust however that this will be provided for as has been done hitherto, and that we shall not be crippled in our work for the want of a few pounds, shillings and pence. With regard to our literature ; the following has been published.

Vol. X. *Theosophia*, twelve Nos.

"Dreams," C. W. Leadbeater, translated by J. van Manen.

"Invisible Helpers," C. W. Leadbeater, by J. van Manen.

"Four lectures on Theosophy," Annie Besant, translated by J. J. Hallo, *2nd Edition.*

"Introduction to Theosophy," J. W. Boissevain.

"Reincarnation," M. Reepmaker.

Theosophical monthly in Dutch India, 10 numbers.

"What is Theosophy?" by J. van Manen, Pamphlet reprint from the *Telegraph.*

The earnest way in which the theosophical workers in Dutch India take up their duties is a good sign. They have a Theosophical monthly paper in that country, which is chiefly the work of our energetic members of the Semarang Lodge, amongst whom Mr. van Asperen van der Velde takes a leading place.

A Dutch translation of Mrs. Besant's "Ancient Wisdom," by Miss Ada Waller, one of our Haarlem members, has just been published.

"Introduction to Theosophy," by M. Boissevain, has been spoken very favourably of in the Dutch press as well as in a monthly paper, *The Dutch Review.*

We daily expect to see appear the Dutch translation by Mr. Johan van Manen, of the Revised Edition of Mr. Leadbeater's "Devachanic Plane." Mrs. Besant's visit to Holland last August was a great success. She gave only two *public* lectures, one at the Hague and one at Amsterdam, both of which were well attended ; for the

rest she devoted herself entirely to lecturing in the Lodges and private work; the lectures for members only were as crowded as the public meetings, owing to the large number of members from the country who came up to be present.

It was to all the members of the Theosophical Society, a great boon that she spent such a long time in Holland. She was received with delight and every one was sorry when she left us, for many are those in our country who cherish her name and are devoted to her person, who feel that they can never give her enough love, or reverence sufficiently the woman who as a teacher devotes her life to humanity and gives herself entirely to the work of the Master. That her life may be prolonged to help and guide, to strengthen and to teach, as well in the East as in the West, is our sincere desire.

Again allow me to send you our heartiest good wishes for your convention, as well from myself as from every member of the Section. May we all feel more and more that we are treading the same path, climbing the same hill, and therefore that we should be as much help to one another as possible. Let us grasp each other's hand across the ocean, fighting for what is noble, true and right, and thus fulfil the duties that are entrusted to us, gratefully acknowledging the light of Theosophy that has come across our path.

So, then, my dear Brothers, let the ensign of good fellowship float from Pole to Pole and the Banner of Friendship be unfurled and let us carry the Standard of Truth that shall bring peace and good-will on earth.

W. B. FRICKE,
General Secretary.

[Ed. note: The Report of the Netherlands Section was sent to me a few days before a great calamity befell it, in the death of Mme. van Ginkel Meulemaun, the real mother and inspiring force of the Section. A nobler, more unselfish woman has never joined our Society. She was ever foremost in all matters connected with the development of our work in the Netherlands, and had the love and reverence of her colleagues in unstinted degree. To me, personally, she was a loving friend and sister, and were it not for my belief in the law of Karma I should mourn as one bereaved, whereas I now look forward with confidence to her speedy return to resume work with us in another body, perhaps in another race.

Mrs. Besant proposed that the Convention send a vote of condolence to the Netherlands Section expressing our deep sympathy with the members in their loss and the feeling of gratitude entertained throughout the whole Society for the work which Mme. Meulemaun had done for many years past].

REPORT OF THE FRENCH SECTION.

To the President-Founder, T. S. :—With this report, I wish to express, to you first, the feelings of affection which the French Section has for you and for the workers of the Indian Section. I personally know a certain number of them and joyfully recall them when I think of the happy time when it was my good fortune to be among them and to breathe the air of their sacred land. Tell them that the tie then created has grown stronger and will last, and that through this soul-current will flow the spiritual power which binds us together. I find, my dear President, that an official document dealing with bare business facts and figures but poorly represents the achievements of the first of the Declared Objects of our Society. I pray that those who guide our destinies may give me enough vital force to enable me to help for many more years to spread the theosophical movement in my dear native land.

During the year that has passed since our last report was sent you, the theosophical movement in our Section has continued in a very satisfactory manner. Three new branches have been formed: the "Maya" and the "Fraternité," at Marseilles, and "L' Effort," at Bordeaux. The old Marseilles Branch has been re-organised and, with your permission, has taken the name of "Sophia" (Wisdom). This brings the number of our branches up to 17.

We have registered 137 new members, but from this must be deducted 12 who are considered as having resigned, and one deceased, which makes a nett increase of 124 members since the last report.

The activity and expansion of the movement continue and Algiers will shortly give us a branch of a remarkable composition; a centre exists in Cochin China, and that of Alsace is increasing and becoming stronger. We have every reason to hope that, when our means shall permit us to send regularly through the Provinces, agents and lecturers to strengthen and disseminate theosophical ideas, the number of our branches and centres will largely increase.

The General Secretary who, in the month of September, 1901, visited the branches of Nice, Toulon, Marseilles, Grenoble and Lyons, gave, in the course of the year, five public lectures at Paris, in the hall of the Societè de Géographie, as well as several lectures at Geneva, Lausanne and Nancy.

Full audiences of inquirers and students attended regularly the Sunday lectures (in Paris) given by MM. Pascal, Bernard, Revel, Letailleur and by Mme. Mocatta, as well as the courses of lectures by Dr. Pascal and Mlle. A. Blech.

We have had the privilege of receiving help from several eminent theosophists. Mr. B. Keightley passed a week at Paris and gave several lectures in the French language; then, on his return from Italy, Mr. C. W. Leadbeater came to France, visited all our Provincial Branches and those at Geneva and passed in all more

than a month in our Section ; finally, Mrs. Besant has just spent several days in Paris as well as others in Geneva, Grenoble, Marseilles, Toulon and Nice. We are also under obligations to the Countess Wachtmeister, Mrs. Burke, Mrs. Kennedy and Miss Arundale for aid given to us. We hope that this good seed so generously scattered will help to make theosophical ideas take deep root in our country.

The ever increasing number of members and inquirers who have attended the meetings and lectures at our old head-quarters in the Avenue Bosquet, forced the Executive Committee to seek out a more spacious and better arranged place. The new rooms of the French Section, at 59, avenue de La Bourdonnais, have just been opened (on the 23rd of October) by our revered sister, Mrs. Annie Besant. They have been specially adapted for our use and entirely meet our requirements. We have there several large rooms which, when thrown together by an ingenious system of movable partitions, afford comfortable seating capacity for 300 persons. Our young Section has taken upon itself a heavy pecuniary sacrifice, but we have confidence in the future and hope that this new installation will enable the Theosophical Society to gain at Paris an important footing and that it will help to disseminate theosophical teachings throughout the whole of France.

The original works published in the French language have been "Le Mécanisme de la Pensée ;" by Mr. L. Revel, and "La Sagesse Antique a Travers les Ages," by Dr. Th. Pascal. The translations from English have been, "The Three Paths," by Mrs. Besant ; "Invisible Helpers," by C. W. Leadbeater, and "Growth of the Soul," by A. P. Sinnett. Other translations will be published in the near future.

In the name of all the members of the French Section I send to our dear and venerated President-Founder assurances of our entire devotion and affectionate respect.

TH. PASCAL,
General Secretary.

THE ITALIAN SECTION.

Mrs. Besant, the delegate appointed to represent the Section at Convention, made an extemporaneous report upon the progress and prospects of our movement in Italy, basing her remarks upon her own observations when visiting the Branches a few weeks ago : the outlook was shown to be promising.

REPORT OF THE GERMAN SECTION T. S.

To the President-Founder, T. S.:—I received with much pleasure the Charter of 22nd July, 1902, and made all necessary preparations for the formation of the German Section of the T. S. At the general meeting of the 19th and 20th of October this Section was formally constituted, and the Executive Committee chosen. The ten lodges forming our section are: Berlin, Charlottenburg, Dusseldorf, Hamburg, Stuttgart, Hannover, Lugano (Switzerland) Munich, Cassel and Leipzig.

The names of the Executive Committee are:

Dr. Rudolf Steiner, *General Secretary* (*ex-officio*), and the Mesdames and Messrs. Henriette von Holten, Julius Engel, Bernard Hubo, Richard Bresch, Dr. Hübbe-Schleiden, Gunther Wagner, Ludwig Deinhard, Bruno Berg, Adolf Kolbe, Gustav Rudiger, Adolf Oppel, Marie von Livers and Dr. Nohl.

The President of the Leipzig Lodge is issuing the *Vâhan*. A review, which is to be edited by Dr. Rudolf Steiner under the name of *Lucifer*, is to appear either on the 1st January or the 1st April.

The books printed in the course of last year were: "The Mystic in the awakening of spiritual life in the new times," Dr. Rudolf Steiner; "Christianity as a mystical fact," Dr. Rudolf Steiner; "Goethe's Faust: a picture of his Esoteric Philosophy," Dr. Rudolf Steiner; "Occult Psychology," by Ludwig Deinhard; "Is Death an End?" by B. Hubo, and translations of "Thought Power" and "Evolution of Life and Form," by Mrs. Besant, and "Fragments of a Faith Forgotten," by G. R. S. Mead.

Our task for the coming year will be the recruiting of members and an increased activity by writings and lectures in the service of Theosophy, as well as an attempt to introduce Theosophy into the various branches of German spiritual life.

The German Section began its activity with the visit of Mrs. Besant, who gave on 20th October a lecture to the members of the T. S., and on the 21st, another to a large public gathering, upon "Theosophy, its meaning and objects."

The Rules of the German Section were discussed in the General Meeting and adopted.

The head-quarters of the German Section is in Berlin.

Accept my assurance that I shall work in the service of the Theosophical Society in every way to the utmost of my strength.

RUDOLF STEINER,
General Secretary.

SOUTH AMERICAN REPORT.

To the President-Founder, T. S.:—Within this last year two new branches have been formed, one at Santiago (Chile), the "Arundhati," and one at Valparaiso (Chile), called the "Lob Nor" Branch. The number of members are 13 and 9 respectively.

The propaganda in Chile has advanced vigorously and there exists much interest among the higher intellectual Chileans in the study of Theosophy. A new review called *Sophia* is being published at Santiago under the immediate supervision of Mrs. Mercedes Sanchez de Arnolds, who has not shrunk from any personal sacrifice. This review prints translations of Theosophical writings from our most prominent authors, such as Col. Olcott, Mrs. Besant, Mr. Leadbeater, etc. Another branch is in formation at Combarbalá (Chile).

I have the pleasure to state that the movement in the Argentine Republic is continuing with enthusiasm. At the Vi-Dharma Branch, monthly lectures have been given by its President, Mr. F. W. Fernandez, Mr. Alejandro Sorondo, Mr. Juan Christensen and Mr. Luis Pascal. Several of these lectures have been reproduced in Chile. Arrangements are being made by Mr. Fernandez to lecture before a Spanish-speaking Anglo-Argentine audience at the English Literary Society in this city, where the President-Founder drew such a large and intelligent audience last year.

Mr. Courmes' work, "Questionnaire Teosophique," has been translated into Spanish by Mr. Fernandez and is now in the press. The same gentleman has translated and edited, at his own cost, 1,000 copies of Dr. Th. Pascal's pamphlets.

A well assorted circulating library belonging to the Vi-Dharma Branch helps all Spanish-speaking students to gain a knowledge of Theosophy.

The Branch 'Ananda' has been dissolved, but out of its ashes a new branch is rising; most of its former members are meeting now with a view of a rapid re-organisation under a more efficient direction.

Thus, taken on the whole, the activity and general outlook are very good. I trust to be able to report very shortly the formation of the South American Section.

Tidings from Venezuela, Mexico and Cuba have reached me, stating that our brothers in those countries are communicating direct with Head-quarters. A new branch has since been formed at Cienfuegos, Cuba.

I feel sanguine of an ultimate, complete success, and I hope that our work may tend towards strengthening the ties of universal brotherhood.

With our heartiest salutations to the Convention, I beg to con-

vey to you, my dear President, on behalf of all our brothers, the assurance of our sincere and devoted attachment.

LUIS SCHEINER,
Presidential Agent.

REPORT ON THE PARIAH SCHOOLS.

To Colonel H. S. Olcott and Dr. Wm. A. English, Managing Trustees, Pariah Free Schools :—I herewith submit the annual report, showing the general condition of the schools and the work accomplished.

You will please note the table of comparison between the results of Government Examinations of last year and of this (just closing). It shows the same larger percentage of passes which has been so astonishing since the establishment of our schools, to such as had believed that the Pariah children have intellects too feeble to encourage the attempt to educate them.

"OLCOTT" FREE SCHOOLS.

Present Enrollment, December 1902.

——	Boys.	Girls.	Total.
Olcott Free School	101	21	122
Damodar	133	48	181
H. P. B. Memorial	99	51	150
Tiruvalluvar	66	35	101
Total ...	399	155	554

Comparative results of Examinations for Government Grant.	1901-1902.*			1902-1903.		
	No. Presented.	No. Passed.	Percentage of Passes.	No. Presented.	No. Passed.	Percentage of Passes.
Infant Standard	81	61	·75	94	86	·91
First "	66	51	·77	68	58	·85
Second "	42	39	·92	70	64	·91
Third "	38	20	·52	51	43	·84
Total ...	227	171	·75	283	251	·89

* It should be mentioned that the results of last year's examination would have been much larger had not the prevalence of cholera necessitated the closing of the schools for several weeks, and the attendance had been, as usual, much diminished by epidemics of fever, sore eyes, and similar ailments, to which this "submerged" class is subject. Fourth Standard Examinations have not yet been made.

Result of the Examinations of the Olcott Free Schools for 1902.

Standards.	Olcott Free School, Urur.			H. P. B. Kodambaukam.			Damodar School, Teynampet.			Tiruvalluvar School, Mylapore.			Total Presented.	Passed.	Percentage.
	No. Presented.	No. Passed.	Percentage of Passes.	No. Presented.	No. Passed.	Percentage.	No. Presented.	No. Passed.	Percentage.	No. Presented.	No. Passed.	Percentage.			
Third Standard ...	18	16	·83	9	6	·66	18	16	·88	6	5	·83	51	43	·84
Second " ...	22	20	·90	15	14	·93	23	21	·91	10	9	·90	70	64	·91
First " ...	10	6	·60	20	16	·80	27	25	·93	11	11	100	68	58	·85
Infant " ...	19	19	100	19	15	·79	27	26	·96	29	26	·89	94	86	·91
Total...	69	61	·88	63	51	·80	95	88	·93	56	51	·91	283	251	·89
Total, 1901...															

The Fourth Standard Pupils are to be examined later on and there are 29 candidates eligible.

As the Government Examination returns of this year for the schools in Madras Presidency will not be received in season to embody in this report, we append the following table of the published results of last year, for the sake of comparison :—

Schools in Madras Presidency.

For 1900-1901.

Number of boys and girls of all castes presented and passed at the Government Results Examination, according to Standard :—

Standard.		Number Presented.	Number Passed.	Percentage.
Infant	...	58,058	42,605	73
First	...	64,928	50,928	78
Second	...	53,859	42,910	79
Third	...	39,172	27,990	70
Fourth	...	11,199	8,026	71
			Average...	75·9

On comparing the above table with that of our Pariah Free Schools it will be seen that the average number of passes is about thirteen per cent. greater than that of the average of the whole Madras Presidency of last year. This certainly speaks well for the inherent capabilities of the Pariahs.

The daily attendance has been very irregular, owing to three causes :—

(1) Parents detaining the little ones to assist them at cooly jobs, to gather flowers to sell for garlands, etc.

The number of pupils struck off the rolls during the year is 195, more than one-third of which number were kept away to secure some petty earnings.

(2) Sickness.—Both teachers and pupils have been afflicted in turn with sore eyes, small-pox, itch and dengue fever. For a week, three teachers out of the five in one school were out, owing to sore eyes.

(3) During the present monsoon it has been almost impossible to hold school at the Damodar (which has the largest enrollment) owing to defects in the building.

In spite of these serious drawbacks the schools passed highly creditable Government Examinations.

Kindergarten work has been begun in all four schools, and clay-modelling, basket and mat weaving, drawing, action songs and games, have been introduced in all standards.

An extra Government Grant will be given for this work in one school at least, in addition to the usual grant.

We have been compelled this year to supply books, slates and other materials to such pupils as were unable to provide for them-selves and who would have otherwise had to remain away.

The following cash contributions were sent to me personally for the use of the children, to be spent as I saw fit, but recommending that it be used to feed the starving little ones.

Emergency Fund.

					Rs.
From New York Friends, through Mrs. Knothe				...	76
,, Clara Mai Howe	...	...	...	...	3
,, Angie Loesch	...	...	...	...	9
			Total	...	88
Disbursed	...	...	...	...	40
Cash in hand	...	...	...	...	48

Urgent School Needs.

One of the most urgent of our present needs is a new building adequate to the requirements of the Damodar School. It seems almost impossible that the present building could be used another year, since at least half the children are constantly exposed to sun or rain, while the remaining ones are compelled to work in small, poorly lighted and ventilated rooms.

It is recommended that a new building be erected, two stories in height, and that the rooms be large and square to meet the requirements of the new method of work planned for the coming year. The estimated cost of a suitable building and grounds is Rs. 3,500.

We also need an addition to the splendid new Tiruvalluvar School in the shape of a large cadjan Kindergarten room.

In order to continue to receive Government Grant for our schools, our teachers are expected to qualify according to Government requirements ; so far the Government has accepted our schools on probation, and on our promising to secure qualified teachers as soon as possible.

We cannot, as a rule, engage caste teachers for our Pariah schools. So far the Pariahs have been unable to continue their studies to the point of qualification, in spite of the fact that they could thereby obtain good paying situations. Four of our present staff of teachers are willing to attend Teachers' College this coming year, if we will help them in addition to the usual Government grant. The cost for the four would probably not exceed Rs. 10 per month. It is to be earnestly hoped that this year's report will win new friends and stimulate the old ones to help in the movement which is doing its mite toward the regeneration of India.

N. ALME'E COURTRIGHT,
General Superintendent.

REPORT ON THE BUDDHIST SCHOOLS, CEYLON.

To the President-Founder, T.S. :—All things considered, the progress of the work during the closing year may be taken as satisfactory. Last year there were under the management of the Society 150 schools with a total attendance of 19,000 children ; 14 new schools

were opened this year, but 4 schools in the Kandyan Districts had to be closed. At present we have 132 registered schools and applications for the registration of 26 schools are before the Education Department.

Up to date the grants earned for the year amount to Rupees 31,390·07, and the expenditure Rs. 42,509·17. The deficit for the whole year is expected to be Rs. 11,119·10. Efforts are now made to meet the deficit.

In the last year's report reference was made to the revival of the Kandy Branch of the Theosophical Society.

Up-country schools were transferred to this Branch at the beginning of this year ; but unfortunately the Society collapsed leaving a debt of over Rs. 2,500, which has added considerably to our deficit.

Ananda College—our principal institution—is making very satisfactory progress. In the last Cambridge Local Examinations, two Senior Students passed, one in the Third Class with distinctions in Mathematics, while four Juniors also were successful, two in Honour Classes, one of whom obtained a First Class first division with distinctions in Mathematics, and also the second place among Ceylon students, thereby winning a Government Scholarship of Rs. 120 a year tenable for 3 years. The attendance is increasing rapidly, in fact, the present accommodation is barely sufficient for the numbers now attending. It is now proposed to extend the buildings so as to include a Boarding House and quarters for the Principal and a few masters. The whole scheme is estimated to cost Rs. 35,000 and now a Committee is working to collect this amount. The Annual Prize Distribution took place on the 28th November, when the Lieutenant-Governor, Hon. Mr. E. F. Im Thurn, C.M.G., presided and distributed the Prizes.

In conclusion, I must express my obligations to Mr. D. S. S. Wickremeratne, the Assistant General Manager, to the Inspectors, to the Local Managers, and to the Teachers, who have done their duties diligently and conscientiously.

D. B. JAYATILAKA, B.A.

SOUTHERN CEYLON.

REPORT OF THE GALLE BUDDHIST THEOSOPHICAL SOCIETY.

To The President-Founder, T. S. :—I have the honour to submit the report of the proceedings of the Galle Branch of the Society during the past year. Owing to various causes, amongst others the death of most of the original members, the work in this Province during the past ten years has been done at a great disadvantage. Meanwhile the Educational movement has been spreading and we have been hampered by the lack of funds. The Mahinda College established in 1892 has been successful and would have been much

more so if it had a building of its own. In the year 1899 you made a special visit in the interest of the College and with the help of the President of our Branch, Mr. T. D. S. Amarasuriya, and other members, raised about Rs. 5,000 towards the erection of a building. Owing to obstacles put in our way through the influence of some missionary agencies, we were prevented from acquiring the land desired and so the money has been lying in the Bank at interest. During your visit in the month of November last, you got us out of this difficulty by buying a valuable, commanding and magnificent building in the Fort, for a very moderate price, and as soon as the Title-deeds are perfected, the College will be installed permanently in its own premises.

When you raised the Sinhalese National Buddhistic Fund in the year 1882, two Committees were organized to administrate this, a Board of Trustees and a Board of Managers. Of the latter body all but two of its members have since died and as the method of procedure was found to be cumbersome, the Galle Society, in your presence and with your concurrence, has abolished the Board of Managers and substituted for it an Executive Committee comprising the President, the Vice-President, the Treasurer, and the Secretary of the Branch, with all necessary powers.

We have every reason to hope now that our business will be conducted hereafter in an entirely satisfactory manner and the Branch feels under great obligation to you for having come to its aid and straightened out its entangled affairs.

I append memoranda showing the receipts and disbursements from 1882 down to date, which I think will be found satisfactory.*

The Society has now under its management five schools for boys, 2 schools for girls and 2 mixed schools. In all there are 1,488 pupils ; boys 1,240, girls 248, total Buddhist children under instruction 1,488.

We received from the Government during the past year Rs. 840, which is Rs. 1,060 less than the cost of maintenance. It is our desire to secure as soon as possible the services of an European Principal for Mahinda College and steps will be taken at once to raise a fund for the payment of salary.

I appeal through you to our brethren and sisters who are assembled in the Convention from the West and earnestly solicit their help to secure the services of a sympathetic gentleman or two, who will, out of compassion for their Eastern brethren and sisters, and love for the Society, come out here and throw themselves into this educational movement the results of which afford hopes for a bright future.

Last but not least in importance, it is my happy privilege to gratefully record here the most invaluable help you rendered to this Branch at a most critical state, by visiting Galle in November last,

* This financial statement will be kept on file, but we have not space for its publication.

and infusing the old members with fresh activity, admitting new members filled with vigour and enthusiasm, and lending us the sum of Rs. 3,000 towards the purchase of the new building for our Head-quarters and Mahinda College.

T. D. S. AMARASURIYA,
President.

D. J. SUBASINHA,
Hon'y. Secretary.

MAHINDA COLLEGE,
GALLE, 25*th November*, 1902.

ANNIVERSARY FUND.
1902.

RECEIPTS.	Rs.	A.	P.	EXPENSES.	Rs.	A.	P.
Balance on 22nd December 1902 ...	0	5	2	Cost of feeding at the Caste kitchen at Convention ...	519	1	0
Sirdar Jogindra Singh Lahore ...	75	0	0	Balance paid to Pandal contractor ...	18	13	0
Babu Bholanath Chatterji Gorakhpur ...	10	0	0	Food Expense at the European Kitchen ...	144	2	0
Madura Theosophical Society	10	0	0	Printing Anniversary Reports	359	7	8
Sivaganga Theosophical Society ...	10	0	0	Printing tickets of admission	11	7	5
Namakal Theosophical Society ...	9	0	0	Hire of Furniture and Carpentry ...	30	9	9
Dr. M. R. Jagannatha Razu..	2	0	0	Extra servants ...	59	8	0
Nine Parsee Brothers—Bombay @ Rs. 15 ..	135	0	0	Lettering signboards ...	2	2	6
Kumbaconam Theosophical Society ...	10	0	0	Telegrams ...	3	0	0
A Brother ...	3	0	0	Police arrangement ...	2	14	0
Mr. Z. Narayana Iyer ...	5	0	0	Sundries ...	9	2	8
Messrs. Seshayya and Subramania Iyer ...	3	0	0		1,160	4	0
Mr. C. Seshachela Iyer ...	2	0	0	Re-payment in part of the Loan of Rs. 600 from the Head-quarters Fund ..	550	0	0
Vedaraniam Theosophical Society ...	5	0	0				
A Brother ...	5	0	0				
Vizagapatam Theosophical Society ...	10	0	0				
Cuddapah Theosophical Society ...	20	0	0				
Belgaum Theosophical Society ...	5	0	0				
Mr. U. Venkata Row, Salem..	5	0	0				
Tanjore Theosophical Society	15	0	0				
A. Subbaramanier ...	2	0	0				
Coimbatore Theosophical Society ...	12	0	0				
Bezwada Theosophical Society ...	3	0	0				
A friend ...	2	0	0				
Mr. P. S. Narayana Iyer ...	5	0	0				
Nellore Theosophical Society	10	0	0				
Mr. C. Sambiah Chettiar ...	10	0	0				
Karur Branch Theosophical Society ...	3	0	0				
Mr. Y. Surianarain Naidu ...	3	0	0				
Palghat Theosophical Society	5	0	0				
Mr. B. S. Ramaswami Iyer...	2	0	0				
A Brother ...	2	0	0				
A Member ...	1	0	0				
Mr. S. Anantanarayan Sastri	1	8	0				
A Member ...	0	8	0				
Chittoor Theosophical Society ...	15	0	0				
A Brother ...	5	0	0				
Another Brother ...	1	0	0		1,710	4	0
V. Purushotham Naidu ...	1	0	0				
Akola Theosophical Society...	5	0	0	Balance Rs...	15	9	2
Carried over...				Total Rs...	1,725	13	2

ANNIVERSARY FUND.—(*cont.*)

1902.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
ought forward...							
Madanapalle Theosophical Society ...	5	0	0				
Mr. M. Singaravelu Mudaliar	2	0	0				
„ A. Schwarz, Colombo ...	25	0	0				
Captain Stuart Prince, Belgaum ...	50	0	0				
Mr. J. Boys, Mangalore ...	10	0	0				
Babu Upendranath Basu and Babu Govinda Das ...	10	0	0				
Dr. A. deSilva, Colombo ..	4	0	0				
Mr. Jinaraja Dasa ...	2	0	0				
Señor Jose Xifrē, Madrid ...	25	0	0				
Hope Lodge Theosophical Society ...	25	0	0				
Countess von Brockdorf ...	10	0	0				
Mr. T. V. Gopalaswami Iyer..	20	0	0				
Babu J. C. Chatterji, for Jammu and Srinagar Theosophical Society ...	50	0	0				
Gooty Theosophical Society..	20	0	0				
Bangalore do ...	20	0	0				
Dharmalaya T. S. Bombay...	15	0	0				
Mr. V. C. Sesha Chariar, Mylapore ...	25	0	0				
Mr. V. K. Desika Chariar ...	3	0	0				
Adyar Lodge Theosophical Society ...	20	0	0				
Col. H. S. Olcott ...	10	0	0				
Periakulam Theosophical Society ...	12	0	0				
Mr. T. Chidambara Row, Kurnool ...	10	0	0				
Hyderabad Theosophical Society ...	25	0	0				
Saidapet Branch T. S. ...	5	0	0				
Indian Section T. S. ...	250	0	0				
Dr. F. W. Harrison, Madras..	2	0	0				
	1,083	5	2				
Amount collected for private sheds at Convention ...	42	8	0				
Amount borrowed for Headquarters Fund ...	600	0	0				
Total Rs...	1,725	13	2				

PANCHAMA EDUCATION FUND.

1902.

RECEIPTS.	Amount. Rs.	A.	P.
Balance on 22nd Dec. 1901	10,260	4	10
Donations :—			
Mrs. A. Ellison, U. S. A. ...	30	7	0
Miss M. A. Culver ...	15	4	0
,, E. W. Friske ...	1	9	0
Mr. Venkatakunniah, Namakal	4	0	0
Col. H. S. Olcott, from lecture proceeds ...	15	15	0
Thomas Williams, Esq., £5 cheque ...	73	10	9
Major and Mrs. Loudon ...	78	13	2
Mr. A. L. Williams ...	36	4	0
,, Alexander Fullerton, New York ...	18	3	0
A Parsi Friend, Bombay ...	8	0	0
Palmer Society, Stanley Hall, Minneapolis, U. S. A. ...	37	9	10
Rt. Hon. Lord Mexborough, London ...	148	8	4
An English F. T. S. ...	1,500	0	0
H. H. the Maharaja Gaekwar..	1,000	0	0
Mr. A. Schwarz, Colombo ...	50	0	0
,, Oskar Van Hoffman, Leipzig ...	75	0	0
Mr. G. Tubbs, Birmingham ...	148	13	6
,, Atmaram ...	5	0	0
Miss F. Ellen Burr, U. S. A...	7	5	0
Members of Sundsvall Branch..	148	3	9
Mr. B. Hubo, Hamburg ...	37	8	0
,, Chunilal N. Dashi, Ahmedabad "in memory of D. N. Dashi" ...	10	0	0
Mr. Annaswamy Mudeliar, Namakal ...	2	0	0
Mr. Dorabji Dosabhai, Hyderabad ...	10	0	0
Mr. Jehangir Sorabji ...	5	0	0
,, C. P. Mehta, in memory of his wife, Bai Vasant ...	5	0	0
Mr. L. Rusten, Minneapolis, U. S. A. ...	11	13	0
Mr. T. A. Barnes, Seattle ...	31	3	0
Mrs. E. H. Holmes, Lincoln, U. S. A. ...	75	14	8
W. Murthy, Contribution ...	150	0	0
Mr. N. V. Mudeliar, Shirhati.	100	0	0
Mrs. Gertrude B. Grewe, U. S. A. ...	14	13	0
Sister Agnes ...	25	5	0
Interest on Mortgage with Thompson & Co., and ½d. interest from the Founders' Fund with Thompson & Co., &c. ...	671	9	2
Amount collected on Rice-distribution ...	71	0	0
Refund of Loan to Teachers, &c. ...	64	1	0
Carried over...			

EXPENSES.	Amount. Rs.	A.	P.
Construction and building repairs ...	301	12	11
Salaries of Teachers and servants ...	1,878	5	1
Supervision fees and Inspector's cart allowance ...	638	0	0
Loans to Teachers, &c. ...	92	4	0
Stable Expenses, including purchase of Horses, Wages, &c. ...	387	4	5
Printing *Poor Pariah* pamphlet and Stationery ...	366	15	1
Cooking class expense at O. F. School ...	20	12	3
Rent of O. F. School ground.	20	0	0
Loan returned to *Theosophist*	50	0	0
Charity by rice distribution.	20	8	0
Temporary loan to *Theosophist* ...	100	0	0
Taxes ...	27	12	0
Postage on "Poor Pariah" pamphlet ...	55	1	0
Medals ...	10	0	0
Books, Register, &c. ...	66	2	3
Sewing class materials, &c...	9	7	6
Furniture ...	72	12	9
Private charity ...	8	0	0
Sundries ...	89	7	9
Purchase of a horse ...	300	0	0
	4,514	9	0
Balance...	12,917	10	0
Total Rs...	17,432	3	0

PANCHAMA EDUCATION FUND —(*cont.*)

1902.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Brought forward...							
Refund of Loan by Library Fund ...	1,000	0	0				
Refund of Loan by *Theosophist* Fund ...	100	0	0				
Borrowed from do ...	50	0	0				
Government Grant ...	593	1	0				
Olcott Prize Fund ...	500	0	0				
Horse-money ...	100	0	0				
Mrs. Courtright, in part payment loan of 1901 ...	141	0	0				
Total...	17,432	3	0				
Details of the Balance.							
On Mortgage with Thompson & Co., Madras ...	5,000	0	0				
Deposit in Post Office Savings Bank ...	804	2	6				
(Includes Olcott Prize Fund (500) and the Ida Evelyn Russell Fund (of 300), and interest.)							
In London and Westminister Bank, Ld. ...	3,168	0	0				
In Madras Bank ..	3,321	10	11				
Cash on hand ...	623	12	7				
Total...	12,917	10	0				

PERMANENT FUND 1902.

RECEIPTS.	Rs.	A.	P.
Balance on 22nd December 1901	25,010	6	9
Interest on Mortgage of Rs 5,000 with Messrs. Thompson and Co., for 11 months from January to November 1902 @ 6 °/₀ @ Rs. 25 per month	275	0	0
Interest from the Post Office Savings Bank on Rs. 10-6-9 for 1901-1902	0	3	0
Total Rs...	25,285	9	9

EXPENSES.	Rs.	A.	P.
Amount transferred to the Head-quarters Fund to meet current expenses ...	275	0	0
Amount loaned on securities Rs. 25,000			
Amount in P. O. Savings Bank Rs. 10-9-9			
Total Rs. 25,010-9-9			
Balance Rs...	25,010	9	9
Total Rs...	25,285	9	9

LIBRARY FUND.

RECEIPTS.	Rs.	A.	P.
Balance on 22nd December 1902	972	7	1
DONATIONS.			
Mrs. Chamier, Mylapore ...	7	12	0
Mr. C. V. Visvanatha Sastriar, Namakal	2	0	0
Mr. C. Sambiah, Mylapore ...	16	8	0
An F. T. S. of Burma ...	550	0	0
¾ Interest from Founders' Fund	440	0	0
Interest from P. O. Savings Bank	0	3	0
Interest received on Govt. Pro. notes of Rs. 10,000, kept for safe custody in Madras Bank.	344	12	0
Amount received from Damodar Fund	1,765	5	6
Sale of duplicate copies of Books	3	0	0
Recovery of loans from servants and Pandits... ...	65	0	0
Total Rs...	4,166	15	7

EXPENSES.	Rs.	A.	P.
Establishment charges ...	1,057	3	5
Purchase of books and MSS.	405	8	6
Binding charges ...	54	9	0
Subscription to periodicals..	19	4	0
Freight and Postage ...	5	9	6
Printing and Stationery ...	20	14	9
Loan advanced to servants..	60	0	0
Travelling expenses for collecting MSS. ...	30	7	6
Loan returned to P. E. Fund	1,000	0	0
Loan returned to Head-quarters	500	0	0
Repairs, &c.	8	8	0
Sundries	17	6	6
	3,179	7	2
Balance Rs...	987	8	5
Total Rs...	4,166	15	7

HEADQUARTERS FUND.

1902

RECEIPTS.	Rs.	A.	P.
Balance on 22nd December 1901	2,691	12	6
DONATIONS.			
Mr. A. Schwarz, Colombo ..	125	0	0
" C. V. Viswanatha Sastri, Namakal	5	0	0
Mrs. Ida Patch through Mr. Fullerton	30	7	0
Mr. P. Nanjunda Naidu ...	3	0	0
" A. Venkata, Kanniah Namakal	2	0	0
First contribution from "Captain H." towards the cost of Library Extension ...	5,974	12	10
Mr. C. Sambiah Chettiar, Mylapore	16	8	0
Horse Fund created by Mrs. H.	1,500	0	0
Entrance fees and annual dues...	83	12	0
Do. through Luis Scheiner..	190	15	7
25 PER CENT. FROM SECTIONS.			
New Zealand Section T.S. ...	45	0	0
South American Groups " ...	145	8	0
American Section " ...	1,591	4	6
Indian " " ...	2,487	7	6
European " " ...	488	4	6
French " " ...	467	14	0
Scandinavian " " ...	345	11	5
Australian " " ...	179	6	2
Postage stamps ...	3	12	3
Refund of loan from servants, &c.	193	8	0
Refund of Loan from the *Theosophist*	210	0	0
Borrowed	2,000	0	0
Loan from Col. H. S. Olcott ..	2,500	0	0
Sale of garden produce ..	154	11	0
Transfers in accounts ...	5,050	0	0
Interest accrued on Mortgage of Rs. 5,000 in the Permanent Fund paid to Head-quarters to meet current expense ...	275	0	0
Rent for Gulistan Ground ...	35	0	0
Interest accrued on Postal S. Bank account	0	3	0
Realised by the sale of an old pony cart ...	19	3	10
Realised from the sale of an old horse	92	0	0
Sundries	0	0	6
Total Rs...	26,907	2	7

EXPENSES.	Rs.	A.	P.
Entertainment of guests ...	103	12	0
Postage and Telegrams ...	391	2	0
Printing and Stationery ..	109	9	9
Construction of Upper Hall Sanskrit Library Extension President's Office, a new bedroom, etc. and Repairs	15,868	0	6
Loans advanced	600	0	0
Loans returned	2,710	0	0
Travelling Expense account.	547	11	6
Stable expenses	1,537	9	3
Sundries	1,430	7	6
Establishment charges ...	2,961	8	7
	26,259	13	1
Balance ...	647	5	6
Total Rs...	26,907	2	7

FOUNDERS' FUND.

RECEIPTS.	Amount. Rs.	A.	P.	EXPENSES.	Amount. Rs.	A.	P.
Balance on 22nd December 1901 ...	22,200	4	0	Amount paid to the Library Fund, *viz.*, ⅝rds of the interest received on mortgage for 11 months from January to November 1902 ...	440	0	0
Refund of the amount advanced on accumulated interest from the Bank ...	65	12	0	Amount paid to the Library Fund, *viz.*, ⅔rds of the interest of the Pro-notes in the custody of Madras Bank ...	344	12	0
Interest on mortgage with Messrs. Thompson & Co., Madras, for 11 months from January to November 1902 @ Rs. 60 per month on Rs. 12,000 ...	660	0	0	Amount paid to Panchama Education Fund, *viz.*, ⅓rd of the interest on Mortgage	220	0	0
Interest on 3% Government Pro-notes for Rs. 10,000 for 2 years ending 30th June 1902 ...	517	2	8	Amount paid to the Panchama Education Fund, *viz.*, ⅓rd of the interest from Government Pro-notes ...	172	6	8
					1,177	2	8
				Balance ...	22,266	0	0
Total Rs...	23,443	2	8	Total Rs...	23,443	2	8

DAMODAR FUND.

RECEIPTS.	Amount. Rs.	A.	P.	EXPENSES.	Amount. Rs.	A.	P.
An F. T. S. in Paris, Fcs. 18,000 equal to ...	10,612	0	0	Advance on accumulated interest for 4 months and 13 days after deducting income-tax, Rs. 2-10-6.	99	13	6
Premium allowed on 3 % Government Pro-notes for Rs. 10,000 @ 12¾ % ...	1,275	0	0	Madras Bank Commission ¼ per cent. on Rs. 8,725, being the cash paid for the Government Pro-notes of Rs. 10,000 ...	21	13	0
				Paid to the Library Fund to meet its liabilities and buy MSS. ...	1,765	5	6
					1,887	0	0
				Balance ...	10,000	0	0
Total Rs...	11,887	0	0	Total Rs...	11,887	0	0

To the President of the Theosophical Society.

DEAR SIR AND BROTHER,—In accordance with Rule 29 of the Rules as that the Society's accounts should be certified annually by Auditors, we have December 1901 to 30th of November 1902 and have found them correct. The letters, etc., from the parties who remitted the money and in the latter case signed by Col. Olcott and by Dr. English, for Bazaar purchases, etc.

Account current of the Theosophical Society for the period from

Particulars of Receipts.	Receipts. By Cash. Rs.	A.	P.	By Transfer. Rs.	A.	P.	Total. Rs.	A.	P.	Grand Total. Rs.	A.	P.
Balances on 22nd December 1901.												
Permanent Fund ...							25,010	6	9			
Anniversary do ...							0	5	2			
Library do ...							972	7	1			
Headquarters do ...							2,691	12	0			
Subba Row Medal do ...							1,269	0	10			
White Lotus do ...							485	10	3			
President Founder's Tour Fund...							504	9	0			
Founders' Fund ...							22,200	4	0			
Damodar do ...							...	...	...			
Jog's Legacy do ...							...	..	...	53,134	7	7
Total...							53,134	7	7			
Receipts in 1902.												
Permanent Fund ...	275	3	0	...	...	...	275	3	0			
Anniversary do ...	1,125	8	0	600	0	0	1,725	8	0			
Library do ...	3,129	8	6	65	0	0	3,194	8	6			
Headquarters do ...	18,971	14	1	5,243	8	0	24,215	6	1			
Subba Row Medal do ...	39	7	0	...	..	...	39	7	0			
White Lotus do ...	5	0	0	...	..	...	5	0	0			
President Founder's Tour Fund...	15	0	0	...	...	.	15	0	0			
Founders Fund ...	725	12	0	...	...	...	725	12	0			
Damodar do ...	11,887	0	0	...	...	...	11,887	0	0			
Jog's Legacy do ...	14,000	0	0	...	...	...	14,000	0	0	56,082	12	7
Total...	50,186	12	7	5,896	0	0	56,082	12	7			
Detail of balances in different Funds on 30th November 1902. (Rs. A. P.)												
Permanent Fund 25,010 9 9												
Anniversary do 15 9 2												
Library do 987 8 5												
Head-quarters do 647 5 6												
Subba Row Medal Fund 1,258 0 10												
White Lotus do 460 0 3												
President Founders' Tour Fund 519 9 0												
The New Founder's Fund 22,266 0 0												
Damodar do 10,000 0 0												
Jog's Legacy do 8,476 14 0												
Total... 69,641 8 11										1,09,217	4	2

revised by the General Council at the Convention of December 1897 enjoining carefully examined the accounts of the Society for the period from 23rd several items of receipts and expenditure are supported in the former case by by receipts from the parties who received the payments and by accounts.

23rd December 1901 *to* 30*th November* 1902.

Particulars of Outlay.	Outlays. By Cash.			By Transfer			Total.			Grand Total.		
	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Permanent Fund ...	275	0	0	...	...	...	275	0	0			
Anniversary do ...	1,160	4	0	550	0		1,710	4	0			
Library do ...	1,584	7	2	1,595	0	0	3,179	7	2			
Headquarters do ...	22,918	13	1	3,341	0	0	26,259	13	1			
Subba Row Medal do ...	50	7	0	...	...	.	50	7	0			
White Lotus do ...	30	10	0	...	...	...	30	10	0			
President-Founder's Tour Fund..	...	...	...	...	...	...	...	...	...			
The Founders' Fund ...	660	0	0	...	...	...	660	0	0			
Damodar do ...	1,887	0	0	...	...	...	1,887	0	0			
Jog's Legacy do ...	15,23	2	0	4,000	0	0	5,523	2	0			
										39,575	11	3
Total...	30,089	11	3	9,486	0	0	39,575	11	3			
Balance of												
Amount lent to Babu Krishna Row and brother @ 10½ per cent. on mortgage of lands in the North-West Provinces ...							20,000	0	0			
Amount lent to Mr. O. Cundasami Mudaliar, his brother and his minor sons, on mortgage of buildings @ 10½ per cent. ...							12,000	0	0			
Do in 6 per cent. ...							5,000	0	0			
Deposit												
Do in 3 per cent. Government Promissory notes, in safe custody at Madras Bank ...							20,000	0	0			
Amount lent to the Trustee of Mahinda College with mortgage of College building at Galle, Ceylon ...							3,000	0	0			
Madras Bank as per pass book ...							4,883	10	11			
Post Office Savings Bank Deposit.												
RS. A. P.												
Permanent Fund 10 9 9												
Anniversary do 3 2 0												
Headquarters do 9 6 0												
Library do 7 0 9												
Subba Row Medal Fund 1,257 14 0							1,288	0	6			
Cash in London and Westminster Bank, Limited, in the name of H. S. Olcott, £226-5-9 ...							3,394	5	0			
In cash							75	8	6			
										69,641	8	11
Total...										109217	4	2

8th December, 1902.

C. SAMBIAH,
S. V. RANGASWAMI,

RULES OF THE THEOSOPHICAL SOCIETY.

As Revised in General Council, July 9, 1896.

CONSTITUTION.

1. The title of this Society, which was formed at New York, United States of America, on the 17th of November, 1875, is the "Theosophical Society."

2. The objects of the Theosophical Society are:

I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

II. To encourage the study of comparative religion, philosophy and science.

III. To investigate unexplained laws of Nature and the powers latent in man.

3. The Theosophical Society has no concern with politics, caste rules, and social observances. It is unsectarian, and demands no assent to any formula of belief as a qualification of membership.

Membership.

4. Every application for membership must be made on an authorized form, and must be endorsed by two members of the Society and signed by the applicant; but no persons under age shall be admitted without the consent of their guardians.

5. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary; and a certificate of membership shall be issued to the member, bearing the signature of the President-Founder and the seal of the Society, and countersigned by either the General Secretary of the Section or the Recording Secretary of the T. S., according as the applicant resides within a sectionalized or non-sectionalized territory.

Officers.

6. The Society shall have a President, a Vice-President, a Recording Secretary, and a Treasurer.

7. The President-Founder, Colonel H. S. Olcott, holds the office of President of the Theosophical Society for life, and has the right of nominating his successor, subject to the ratification of the Society.

8. The term of the presidency is seven years (subject to the exception named in Rule 7).

9. The President shall nominate the Vice-President, subject to election by the Society. The Vice-President's term of office shall expire upon the election of a new President.

10. The appointments to the offices of the Recording Secretary and the Treasurer shall be vested in the President.

11. The President shall be the custodian of all the archives and records of the Society, and shall be one of the Trustees and administrators for property of all kinds, of which the Society as a whole is possessed.

12. The President shall have the power to make provisional appointments to fill all vacancies that occur in the offices of the Society, and shall have discretionary powers in all matters not specifically provided for in these Rules.

13. On the death or resignation of the President, the Vice-President shall perform the presidential duties until a successor takes office.

Organization.

14. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President through the Secretary of the nearest Section.

15. The President shall have authority to grant or refuse applications for charters, which, if issued, must bear his signature and the seal of the Society, and be recorded at the Headquarters of the Society.

16. A Section may be formed by the President of the Society, upon the application of seven or more chartered Branches.

17. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, and may be cancelled by the same authority.

18. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the general rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

19. Every Section must appoint a General Secretary, who shall be the channel of communication between the President and the Section.

20. The General Secretary of each Section shall forward to the President, annually, not later than the 1st day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President may desire.

Administration.

21. The General control and administration of the Society is vested in a General Council, consisting of the President, Vice-President and the General Secretaries.

22. No person can hold two offices in the General Council.

Election of President.

23. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and Recording Secretary. Each General Secretary shall take the votes of his Section according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

Headquarters.

24. The Headquarters of the Society are established at Adyar, Madras, India.

25. The Headquarters and all other property of the Society, including the Adyar Library, the permanent and other Funds, are vested in the Trustees, for the time being, of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th day of December, 1892, and recorded in the Chingleput District Office, Madras, India.

Finance.

26. The fees payable to the General Treasury by Branches *not comprised within the limits of any Section* are as follow: For Charter £1; for each Certificate of Membership, 5*s.*; for the Annual Subscription of each member, 5*s.* or equivalents.

27. Unattached Members not belonging to any Section or Branch shall pay the usual 5*s.* Entrance Fee and an Annual Subscription of £1 to the General Treasury.

28. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from annual dues and entrance fees.

29. The Treasurer's accounts shall be yearly certified as correct, by qualified auditors appointed by the President.

Meetings.

30. The Annual General Meeting of the Society shall be held at Adyar and Benares alternately, in the month of December.

31. The President shall also have the power to convene special meetings at discretion.

Revision.

32. The Rules of the Society remain in force until amended by the General Council.

True Copy.

Official.
H. S. OLCOTT, P. T. S.

C. W. LEADBEATER,
Secretary to the Meeting of Council.

OFFICERS

OF THE

THEOSOPHICAL SOCIETY

AND

UNIVERSAL BROTHERHOOD.

President.

HENRY S. OLCOTT,

(Late Colonel S. C., War Dept., U.S.A.)

Vice-President.

ALFRED PERCY SINNETT.

Recording Secretary.

WM. A. ENGLISH, M. D.

Assistant Recording Secretary.

(MISS) N. E. WEEKS.

Treasurer.

T. VIJIARAGHAVA CHARLU.

General Secretaries of Sections.

ALEXANDER FULLERTON, American Section.
Address: 46, Fifth Avenue, New York.
UPENDRA NATH BASU, B.A., LL.B., Indian Section.
Address: Benares, N-.W. P.
BERTRAM KEIGHTLEY, M.A., European Section.
Address : 28, Albemarle St., London W.
W. G. JOHN, Australasian Section.
Address: 42, Margaret St., Sydney, N. S. W.
ARVID KNÖS, Scandinavian Section.
Address: Engelbrechtsgatan 7, Stockholm, Sweden.
C. W. SANDERS, New Zealand Section.
Address: Mutual Life Buildings, Lower Queen St., Auckland, N.Z.

W. B. FRICKE, Netherlands Section.
Address; 76, Amsteldijk, Amsterdam.
DR. TH. PASCAL, French Section.
Address: 52, Avenue Bosquet, Paris.
CAPTAIN OLIVIERO BOGGIANI, (*pro tem.*) Italian Section.
Address: 70, *Via* di Pietra, Rome.
DR. RUDOLF STEINER, German Section.
Address: 95, Kaiserallee, Friedenau, Berlin.

President's Private Secretary: MISS NETTA E. WEEKS.
Address: Adyar, Madras.

CABLE ADDRESSES:
The President-Founder:—"Olcott, Madras."
Gen. Sec. Indian Section:—"Besant, Benares."
Do. European Section:—"Theosoph, London."
Do. Eastern School:—"Blavatsky, London."
Do. American Section:—"Confucius, Newyork."*
Do. Australasian Section:—"Theosoph, Sydney."
Do. New Zealand Section:—"Theosophy, Auckland."
Buddhist Committee:—"Sandaresa, Colombo."

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* Written thus, the name of the City of New York goes as one word.

BRANCHES

OF THE

THEOSOPHICAL SOCIETY

(*Corrected up to December 1902*).

American Section.

AMERICAN SECTION.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill.	Chicago T. S.	1884*	R. H. Randall	Mrs. Clara F. Gaston	26 Van Buren St. Room 426.
Minneapolis, Minn	Ishwara T. S.	17-12-1887	Mrs. Annette C. Ellison	Laurits Rusten	2618 8th ave., S.
Muskegon, Mich.	Muskegon T. S.	27-2-1890	F. A. Nims	Mrs. L. E. Booth	57 4th St.
Toronto, Canada	Toronto T. S.	1891*	A. G. Horwood	Mrs. C. L. S. Howard	363½ Spadina ave.
St. Paul, Minn.	St. Paul T. S.	21-7-1891	Mrs. Gertrude Grewe	Mrs. Marie F. Miller	544 Burr St.
Toledo, Ohio.	Toledo T. S.	26-12-1892	Mrs. Kate H. Maguire	Mrs. Sarah J. Truax	1217 Jefferson St.
Los Angeles, Cal.	Harmony Lodge T. S.	8-6-1894	Ralph S. Baverstock	Mrs. Jennie C. Noble	1327 S. Union ave.
Chicago, Ill.	Shila T. S.	26-9-1894	Mrs. Julia A. Darling	Miss Angelina Wann	6237 Kimbark ave.
Honolulu, H. I.	Aloha T. S.	14-6-1894	Mrs. Mary D. Hendricks	Mrs. E. C. Rowe	P. O. Box 293.
East Las Vegas, N. M.	Annie Besant T. S.	20-7-1895	John Knox Martin	Almon F. Benedict	P. O. Box 444.
San Francisco, Cal	Golden Gate Lodge T. S.	1895*	Davis J. Lamoree	Wm. L. Ducey	Room 11, 809 Market St.
Pasadena, Cal.	Pasadena Lodge T. S.	15-7-1896	Frank T. Merritt	Miss Harriett A. Stevenson	43 N. Moline ave.
Santa Cruz, Cal.	San Lorenzo T. S.	27-8-1896	Mrs. Annie E. Rhodes	Mrs. Rachel Blackmore	Garfield Park.
Seattle, Wash.	Ananda Lodge T. S.	16-9-1896	Thomas A. Barnes	Mrs. Hattie McL. Randolph	Fremont, King Co., Wash.
Butte, Montana	Butte Lodge T. S.	14-12-1896	Mrs. Lina H. Speer	Carl J. Smith	115 N. Main St.

* Exact date not given us.

Sheridan, Wyoming.	Sheridan T. S. ...	22-12-1896	Fernando Herbst ...	James G. Hunter ...	Lock Box 43.
Minneapolis, Minn	Yggdrasil T. S. ...	25-1-1897	......	John Johnson ...	726 Huron St., S. E.
Streator, Ill. ...	Streator T. S. ...	19-2-1897	John E. Williams ...	George Goulding ...	......
Buffalo, N. Y. ...	Buffalo T. S. ...	31-3-1897	Mrs. Lou P. Moore ...	Dr. T. P. C. Barnard ...	Box 513, North Tonawanda.
Chicago Ill. ..	Englewood White Lodge T. S.	1-4-1897	Mrs. Maude L. Howard ...	Miss Mattie A. Long ...	6418 Stewart ave.
Cleveland, Ohio. ...	Cleveland T. S. ...	3-4-1897	Frank H. Houghton ...	Mrs. Helen B. Olmsted ...	649 Prospect St.
New York, N. Y...	New York T. S. ...	4-4-1897	Dr. L. M. Homburger ...	Frank F. Knothe ...	124 5th ave.
Washington, D. C.	Washington T. S. ...	13-4-1897	Azro J. Cory ..	Mrs. Sarah M. MacDonald ...	222 A St., S. E.
Philadelphia, Pa...	Philadelphia T. S. ...	1-5-1897	D. D. Chidester ...	Miss Anna M. Breadin ...	3041 Susquehanna ave.
Topeka, Kansas ...	Topeka T. S. ...	29-4-1897	Judge F. M. Grover ...	Mrs. Emma B. Greene ...	1231 Monroe St.
Chicago, Ill. ...	Eastern Psychology Lodge T. S.	30-4-1897	Thomas C. Havens ...	Herbert A. Harrell ...	754 W. 62d St.
Denver, Colo. ...	Isis T. S. ...	27-5-1897	Levi W. Dolloff ..	Mrs. Ida B. Blakemore ...	2411 High St.
San Diego, Cal. ...	H. P. B. Lodge T. S. ...	6-6-1897	Mrs. Sylvia A. Leavitt ...	Miss Florence Schinkel ...	1437 Fifth St.
Sacramento, Cal...	Sacramento T. S. ...	14-6-1897	Mrs. Mary J. Cravens ...	Mrs. Eliz. Hughson ...	1014 18th St.
Menomonie, Wis...	Menomonie T. S. ...	3-8-1897	John H. Knapp ...	Dr. Kate Kelsey ...	......
Jackson, Mich. ...	Jackson T. S. ...	15-8-1897	Mrs. Delia Robb ..	Mrs. Allie R. Rockwell ...	Lock Drawer 552.
Lynn, Mass, ...	Lynn T. S. ...	19-8-1897	Mrs. Helen A. Smith ...	Nathan A. Bean ...	28 Verona St.

American Section—(*Continued.*)

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Detroit, Mich. ...	Detroit T. S. ...	24-8-1897	Dr. M. V. Meddaugh ...	Mrs. Alice E. Meddaugh ...	Suite 605, The Madisen.
Rochester, N. Y...	Blavatsky T. S. ...	30-8-1897	Mrs. Agnes T. Probst ...	George Hebard ...	214 Parsells ave.
Syracuse, N. Y. ...	Central City T. S. ...	31-8-1897	Dr. T. C. Walsh ...	Henry E. De Voe ...	215 S. West St.
Boston, Mass. ...	Alpha T. S. ...	11-9-1897	N. W. J. Haydon ...	C. A. Russell ...	54 Warren St. Roxbury, Mass.
Kansas City, Mo...	Olcott Lodge T. S. ...	22-11-1897	Dr. B. W. Lindberg ...	Miss Jessie C. Marchant ...	c/o Peet Bros. Man'f'g Co.
St. Joseph, Mo. ...	St. Joseph T. S. ...	29-11-1897	Judge Peter J. Carolus ...	Marion C. Copeland ...	501 S. 15th St.
Newton Highlands, Mass.	Dharma T. S. ...	8-12-1897	Mrs. Minnie C. Holbrook ...	Mrs. Susan L Spaulding ...	138 Lincoln St.
Lima, Ohio ..	Lima T. S. ...	1-3-1898	Elmas W. Jackson ...	Mrs. Margaret Tolby ...	310 North Jamison ave.
New Orleans. La...	Louisiana T. S. ...	24-3-1898	Miss Caroline Durrive ...	Miss Sidonia A. Bayhi ...	1522 Antonine St.
Vancouver, B. C...	Vancouver T. S. ...	20-4-1898	Thos. E. Knapp ...	Wm. Yarco ...	700 Jackson ave.
Council Bluffs, Iowa.	Council Bluffs T. S. ...	16-6-1898	Mrs. Harriot F. Griswold ...	Mrs. Juliet A. Merriam ...	201 Logan St.
Freeport Ill. ...	Freeport T. S. ...	17-6-1898	Frederic J. Kunz ...	Miss Alma Kunz ...	42 West St.
Lansing Mich. ...	Lansing T. S. ...	18-6-1898	Albert T. Van Dervort ...	Miss Mary Gerber ...	Box 233.
Saginaw, Mich. ...	Saginaw T. S. ...	25-7-1898	Lincoln E. Bradt ...	Mrs. Amie A. Hubbard ...	421 Stark St., W. S.

St. Louis, Mo. ...	St. Louis Lodge T. S. ...	27-7-1898	Mrs. Annie M. Goodale ...	Miss Eliz. J. Longman ...	4346 Evans ave.
Oakland, Cal. ...	Oakland T. S. ...	1-10-1898	Mrs. Sarah E. Merritt ...	Mrs. Eliza J. C. Gilbert ...	University, Berkeley, Cal.
Tacoma, Wash. ...	Narada T. S. ...	19-1-1899	Mrs. Mildred Kyle ...	Dr. Benj. S. Scott ...	Equitable B'd'g.
Leavenworth, Kan	Leavenworth T. S. ..	16-2-1899	Prof. D. W. McGill ...	Mrs. Alice M. Seckler ...	517 Osage St.
Holyoke, Mass ...	Holyoke T. S. ...	11-5-1899	Miss Frances L. Parfitt ...	John H. Bell ..	10 Cottage ave.
Pierre, So. Dakota	White Lotus T. S. ...	17-8-1899	......	Wallace E. Calhoon ...	Box 182.
Lincoln, Neb. ...	Luxor Lodge T. S. ...	11-9-1899	Mrs. Kate F. Molony ...	Mrs. Emma H. Holmes ..	1144 J. St.
Dayton, Ohio ...	Manasa T. S. ..	29-11-1899	Wm. M. Thompson ...	Truman Mathews ...	1000 E. 5th St.
Portland, Oregon...	Mount Hood Lodge T. S...	21-12-1899	Miss Mae E. Gove ...	Mrs. Abbie C. French ...	66 Lewis B'd'g.
West Superior, Wis.	North Star Lodge T. S .	10-1-1900	Judge W. E. Haily ...	Mrs. Frances P. Murdock ...	116 Agen Block.
Omaha, Neb. ...	Omaha T. S. ...	19-2-1900	John J. Points ...	Lewis A. Storch ...	2214 N. 26th St.
Santa Rosa, Calif..	Santa Rosa T.S. ...	18-6-1900	C. H. van der Linden ...	Peter ven der Linden ...	526 College ave.
Cleveland, Ohio ...	Forest City T. S. ...	10-12-1900	Miss Anna Goedhart ...	Mrs. A. E. de Leeuw ...	48 Lucerne St.
Helena, Montana..	Heliotrope Lodge T. S. ...	17-12-1900	R. Arthur Fraser ...	......	......
Boston, Mass. ...	Boston Lodge T. S. ...	18-12-1900	Mrs. Emily A. Partridge ...	Mrs. Charlotte S. Clarke ...	39 Norway St.
Washington, D. C.	Wachtmeister T. S. ...	12-2-1901	Mrs. Anna M. Jaquess ...	Mrs. Katherine Glenn ...	16 Q St., N. E.
San Francisco Calif.	San Francisco Lodge T. S.	10-8-1901	Dr. Jerome A. Anderson ...	Miss Jessie C. Brodie ...	Room 606, 330 Market St.
Victoria, B. C. ...	Victoria T. S. ...	4-11-1901	Henry M. Dumbleton ...	Mrs. Mary King ...	30 Caledonia ave.

American Section.—(*Continued*).

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Honolulu, H. I. ..	Pohaialoha Lodge T. S...	11-11-1901	A. St. C. Piianaia ...	Mrs. K. Cockett ...	Box 529.
New York, N. Y. ..	Riverside Lodge T. S. ...	20-11-1901	Miss M. Agnes Wray ...	Mrs. W. H. Bosworth ...	308 W. 72d St.
St. Paul, Minn. ...	Alaya Lodge T. S. ...	2-1-1902	John L. Lathrop ..	Mrs. H. Emma Pruden ...	604 Ashland ave.
Cleveland, Ohio ..	Euclid T. S. ...	17-2-1902	Mrs. Minnie E. Peets ...	Mrs. Emma H. Carpenter ...	128 Olive St.
Anaconda, Mont ..	Anaconda T. S. ...	13-6-1902	Mrs. Addie M. Tuttle ...	Mrs. Winnie F. Abbott ...	419 Cherry St.
Great Falls, Mont.	Great Falls T. S. ...	20-7-1902	John W. Stanton ...	Albert R. Mettler ...	......
Helena, Mont. ...	Helena T. S. ..	18-8-1902	Frank W. Mettler ...	Francis D. Jones ..	402 N. Ewing St.
Boston, Mass. ...	Besant Lodge T. S. ..	27-8-1902	Mrs. Florence A. Taylor ...	Mrs. Mary E. W. Farley ..	148 Foster St., Cambridge Mass.
Kalamazoo, Mich. .	Kalamazoo T. S. ...	1902*	Mrs. A. S. Rothermel ...	Dr. Jas. C. Oakshette ...	429 W. Lowell St.

* Exact date not given.

Address :—Alexander Fullerton, General Secretary; 46, 5th Ave., New York City. Telegraphic Address: "Confucius, Newyork."

Indian Section.

INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni ...	The Adoni T.S. ...	29-10-1882	Mr. V. Rama Chetty Garu...	Mr. R. Sambasiva Row ...	Secretary of the Municipality, Adoni, Bellary.
Adyar ...	The Adyar Lodge T.S. ...	28-1-1897	Dr. W. A. English, M.D. ...	Mr. V. C. Seshachariar, B.A., B.L.	High Court Vakil, Mylapur, Madras.
Ahmedabad ..	The Ahmedabad Branch T.S.	28-3-1889	Mr. Ganesh Gopal Pandit, B.A.	Indravadan Madhuvacharan Horâ.	Bhadra, Ahmedabad.
Akola ...	The Akola T.S. ...	13-12-1901	Mr. V. K. Desai ..	Mr. L. G. Oka ...	Pleader, Akola.
Alatur ...	The Alatur T.S. ...	12-9-1902	Mr. M. Subba Iyer Avergal.	Mr. S. Narayana Iyengar Avl..	Head Master, P. R. High School, Alatur, S. Malabar.
Aligarh ...	The Aryan Patriotic T.S...	30-3-1883* 1898	Kumar Lakshmi Narain Dube, B.A.	Babu Kedarnath Chatterji, B.A.	Pleader, Aligarh, N.W.P.
Allahabad ...	The Sushupti T.S. ...	13-1-1881 17-11-1901*	Munshi Govinda Prasad, M.A., LL.B.	Mr. Ferd Brooks ...	Anând, Bhavan, Allahabad.
Amalapuram ...	Amalapuram T.S. ...	21-8-1901	Mr. C. Virabhadrayya ...	Mr. P. V. S. Gopalam ...	Amalapuram, Godavary.
Ambasamudram ...	The Ambasamudram T.S..	5-8-1889	Mr. G. P. Nilakantier ...	Mr. H. T. Subbasami Aiyar ...	Pleader, Ambasamudram.
Amritsar ...	The Jijnâsa T.S. ...	5-12-1896	Mr. Harjiram ...	Mr. Amolakram ...	Bazaar, Sirki Bandan, Amritsar.
Amraoti ...	The Amraoti T.S. ...	12-1-1900	Mr. N. M. Desai ..	Mr. Vis'wanath Kas'inath Kale.	Pleader, Amraoti, Berars.

* The date of revival.

Anantapur ...	The Anantapur T.S. ...	29-9-1885	Mr. V. E. Sudarsana Mudaliar.	Mr. P. C. Govindaswami Rau...	Clerk, Collector's Office, Anantapur.
Arni ...	The Arni T.S. ...	1-9-1885	Mr. V. K. Desikachariar, B.A., B.L.	Mr. R. Vaidyanatha Iyer ...	Head Master, Board Middle School, Arni.
Arrah ...	The Arrah T.S. ...	19-11-1882	Babu Kailas Chandra Benarji, M.A., B.L. ...	Babu Durga Prasad ...	Zemindar, Tarimhalla, Arrah.
Aryalur ...	The Krishna T.S. ...	30-10-1900	Mr. M. Sundaram Iyer ...	Mr. N. S. Vasudeva Iyengar...	Pleader, Aryalur.
Aska ...	The Tattwânusandhânum T.S.	10-2-1901	Mr. K. V. Gopala Row ..	Mr. K. K. Rama Lingam ..	2nd Grade Pleader, Aska, (Ganjam).
Badagara ...	The Mahadeva T.S. ...	7-8-1902	Mr. T. Kannan Nair ...	Mr. N. S. Subrahmanya Aiyar	Head Master, Lower Secondary School, Badagara.
Baidyanath ...	The Brahma Vidyá Sabha T.S.	2-2-1899	Babu Abinash Chandra Benarjee, M.A., B.L.	Rai Bahadur Baroda Prasad Basu.	Retired Executive Engineer, Baidyanath, Deoghar.
Bangalore ...	The Bangalore Cantonment T.S.	17-8-1886	Mr. N. P. Subramania Iyer..	Mr. A. Singaravelu Moodelliar	Resident's Office, Bangalore.
Bankipore ...	The Behar T.S. ...	14-12-1882	Babu Purnendu Narain Sinha, M.A., B.L.	Babu Siva Sankar Sahay ...	Pleader, Bankipur.
Bansberiah ...	The Aryan Lodge T.S. ...	12-2-1900	Rajah Kshitendra Dev. Roy	Babu Pasupatinath Chatterji...	Bansberiah, Hooghly.
Bapatla ...	The Bapatla T.S. ...	24-1-1901	Mr. V. Dakshinamurti Pantulu Garu.	Mr. C. Venkatadri, B.A. ...	Pleader, Bapatla.
Bareilly ...	The Rohilkhund T.S. ...	17-11-1881	Pt. Bishambarnath Saheb Mushram.	Rai Bishan Lal, M.A., LL.B ...	High Court Vakil, Bareilly.
Belgaum ...	The Belgaum T.S. ...	27-6-1901	Capt. C. Stuart Prince ...	Mr. A. N. Narayanaswamy ...	Church Street, Belgaum.

Indian Section.—(*Continued*).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bellary ...	The Bellary T.S. ...	30-12-1882	Hon'ble Rai Bahadur A. Sabhapati Moodellier Avl.	Mr. B. P. Narasimmiah, B.A....	Head Clerk, Dist. Court, Bellary.
Benares ...	The Kasi Tatwa Sabha T.S.	27-2-1885	Babu Mokshadadas Mitter...	Babu Tridhara Ch. Bhatta, B.A., B.L.	Theosophical Society, Benares City.
Berhampore (Bengal).	The Adi Bhautic Bhratri T.S.	8-11-1882	Babu Dinanath Ganguli ...	Babu Nafar Das Roy ...	Zemindar, Gorabazar, Berhampore.
Berhampore (Ganjam).	The Berhampore T.S. ...	30-4-1901	Mr. M. V. Chelapati Row Pantulu Garu.	Mr. B. Viyyana Pantulu ...	1st Grade Pleader, Ganjam.
Bezwada ...	The Bezwada T.S. ...	7-10-1887	Mr. T. Venkatanarasiah ...	Mr. T. Seshachala Rao ...	Pleader, Bezwada.
Bhagulpore ...	The Bhagulpore T.S. ...	7-11-1882	B. Parbati Charan Mukerji...	Devi Prasad ...	Shekandarpur, Bhagulpore.
Bhavnagar ...	The Bhavnagar T.S. ...	10-5-1882	Mr. D. Mahipatray Oza ...	Mr. Balwantray P. Oza ...	High School, Kathiawar.
Bhimavaram ...	The Bhimavaram T.S. ...	13-12-1901	G. V. Siva Row ...	C. Ranga Naikulu Naidu, B.A., B.L.	Pleader, Bhimavaram.
Bhiwani ...	The Bhiwani T.S. ...	16-9-1893 27-12-1901*	......	M. A. Lala Saligram ...	Municipal Commissioner, Bhiwani.
Bombay ...	The Blavatsky Lodge T.S.	20-2-1880	Mr. D. Gostling ...	Ramachandra Purushotham Kamat.	37, Hornby Row, Fort, Bombay
Bombay ...	The Dharmalya T.S. ...	2-3-1901	......	Mr. Gajanan Bhaskar Vaidya, B.A.	73, Lohar Chaul, Kalka Devi, Bombay.
Broach ...	The Atma Vidya Lodge T.S.	1892 10-7-1900*	Rao Bahadur Motilal Chunilal.	Mr. Surajram Jamiatram Thakor.	Lalubhai's Peit, Lalubhai's Chakla, Broach.

* Date of revival.

Bardwan ...	The Brahma Vidya T.S...	3-5-1883	......	Babu Bankim Chander Chatterjee.	Mitapakur, Bardwan.
Calcutta ...	The Bengal T. S. ...	17-4-1883	The Hon'ble Norendra Nath Sen.	Babu Hirendra Nath Dutt, M.A., B.L.	139, Cornwallis Street, Calcutta
Calicut ...	The S'rî S'ankarâchârya T.S.	15-3-1902	Mr. K. R. Ramaswami Iyer..	Mr. B. Rammunni Menon ...	Pleader, Calicut.
Cawnpore ...	The Chohan T.S. ...	10-3-1882	Babu Devi Pada Roy ...	Babu Haran Chandra Deb ...	Translator, Judge's Court, Cawnpore.
Chapra ...	The Chapra T.S. ...	23-2-1899	Vacant ...	Babu Tarak Nath Dutt ...	Secretary, District Board, Chapra.
Chicacole ...	The Chicacole Lodge T.S..	2-7-1901	Mr. T. V. Siva Row ...	Mr. V. Guramiah Sastri ...	Pleader, Munsiff's Court, Chicacole.
Chidambaram ...	The Chidambaram T.S. ...	25-7-1902	Mr. V. S. Swaminatha Jatawallabar.	Mr. T. H. Jagannatha Aiyar ...	2nd Grade Pleader, Chidambaram.
Chingleput ...	The Chingleput T.S. ...	7-1-1883 1-11-1897*	Vacant ...	Mr. A. Krishnama Chari ...	Pleader, Chingleput, Madras.
Chittore ...	The Chittore T.S. ...	29-4-1884	Mr. P. Narasimhaya Garu...	Mr. C. M. Duraiswami Mudaliar, B.A., B.L.	District Court Vakil, Chittore
Cocanada ...	The Gautama T.S. ...	10-5-1885	The Hon'ble K. Perrazu Pantulu Garu.	Mr. Venkata Rayudu Garu ...	1st Grade Pleader, Cocanada.
Coimbatore ...	The Coimbatore T.S. ...	7-10-1883	Mr. T. Sadasivaiyar, B.A., M.L.	Mr. S. N. Ramaswamy Iyer ...	Pleader, Coimbatore.
Colombo ...	The Hope Lodge T.S. ...	1898†	Mrs. M. M. Higgins ...	Miss C. Kofel ...	Musaeus School, Cinnamon Gardens.
Comilla ...	The Tatwajyana Sabha T.S.	27-8-1889	Prince Rajkumar Navadvipchandra Dev Varman Bahadur.	Babu Chandra Kumar Guha...	Sheristadar, Collectorate, Comilla, Tipperah East, Bengal.

* The date of revival. † New Charter.

Indian Section.—(*Continued*).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Conjeeveram ...	The Satyavrata T.S. ...	2-11-1887 13-4-1902*	Mr. N. Venkata Raghava Iyer.	Mr. V. Venkata Chari ...	Pleader, Conjeeveram.
Coondapur ...	The Coondapur T.S. ...	27-3-1902	Mr. B. Vaikuntha Baliga ...	Mr. B. Subba Row ...	Pleader, Coondapur.
Cuddalore ...	The Cuddalore T.S. ...	9-1-1883	Mr. M. Tillanayakam Pillai..	Mr. R. Venkata Row ...	Pleader, District Munsif's, Court, Cuddalore.
Cuddapah ...	The Cuddapah T.S. ...	2-12-1886	Mr. A. Nanjundappa, B.A., B.L.	Mr. C. Ramaiya Garu, B.A., B.L.	Secretary, Municipal Council, Cuddapah.
Cuttack ...	The Cuttack T.S. ...	9-4-1901	Rai H. B. Basu Bahadur ...	Mr. W. H. Dinshaw ...	c/o B. I. S. N. Co., Limited, Cuttack.
Darjeeling ...	The Kanchinjanga T.S. ...	7-11-1882*	......	Sunder Singh, Esq. ...	Ghoom, Darjeeling.
Dehra-Dun ...	The Dehra-Dun T.S. ...	1884†	Lala Baldeo Singh ...	Babu Ishan Chandra Dev, B.A.	G. T. Survey Office, N. W. P., Dehra-Dun.
Delhi ...	The Indraprastha T.S. ...	1-3-1883	Rai Pyarilal Saheb ...	Lala Bala Krishna Das ...	c/o Lala Bhajan Lal, Banker, Chipiwara, Delhi.
Dharampore ...	The Ramjayanti T.S. ...	17-6-1897	Mr. Harpatram Harmukhram Metha.	Mr. Dahyabhai Vasanji Desai..	Assistant Master, English School, Dharampore.
Dharwar ...	The Tatvânveshana T.S...	22-10-1902	Rai Bahadur Raghavendra Ramchandra Gangolli.	Mr. B. Mopurappa ...	Cashier, Audit Office, S.M.Ry.
Durbhanga ...	The Durbhanga T.S. ...	25-4-1883	Babu Vindhyanath Jha ...	Babu Asvinikumar Das, M.A....	Head Master, Northbrook School, Laheria Sarai, Durbhanga.

* Date of revival. † Exact date not given.

Ellore ...	The Gupta Vidya T.S. ...	7-10-1887	Mr. D. Sriramulu ...	Mr. D. Ramachandra Row ...	Proprietor, Vibudha Ranjan Press, Ellore.
Erode ...	The Erode T.S. ...	1900†	Mr. T. T. Rangachariar ...	Mr. B. Ramasamy Iyer ...	Pleader.
Etawah ...	The Etawa T.S. ...	1901†	Babu Dharma Das Mukerjee.	Babu Nandalal Chandra ...	2nd Master, Hume's High School, Etawa.
Faridkote ...	The Faridkot T.S. ...	16-12-1901	Lala Kishan Chand ...	Pandit Luchminarayana ...	Naib Mashirmal, Faridkote State.
Fatehgarh ..	The Jnana Marga T.S. ...	17-1-1885	Pandit Siva Datta Panday...	Lala Har Prasad ...	Head Clerk, R. M. Railway, Loco. Office, Fatéhgarh.
Ferozepur ...	The Ferozepur T.S. ...	24-8-1901	Mr. Manohar Lal ...	Lala Sohan Lal Malhotra ...	c/o Dinshaw & Co., Ferozepur, Cant.
Fyzabad ...	Ayodhya T.S. ...	4-11-1883	......	C. Shanne, Esq. ...	Barrister-at-Law, Fyzabad.
Ghazipur ...	The Ghazipur T.S. ...	2-11-1883	Kumar Bharat Singh, C. S..	Rai G. C. Roy Bahadur ...	Ghazipur.
Gooty ...	The Gooty T.S. ...	13-12-1883	Mr. T. Ramachandra Rao, B.A., B.L.	Mr. M. Subba Row ...	Pleader, Gooty.
Gorakhpur ...	The Sarva Hitakâri T.S...	1883†	Babu Jageshvar Roy ...	Babu Ishvari Prasad ...	Mohalla Muflipur, Gorakhpur.
Gudiwada ...	The Gudiwada T.S. ...	2-12-1898	......	Mr. T. Gopalakrishna Murti...	2nd Grade Pleader, Gudiwada.
Gujranwallah ..	The Gujaranwalla Centre T.S.	24-12-1894	Mr. Ralla Ram Arora ...	Mr. Dewan Chandra Varma...	Sub-Overseer, Lane Mull Sing, Kapur.
Guntakal ...	The Guntakal T.S. ...	28-5-1901	Mr. Muniswami Iyer ...	Mr. M. Hanumant Row ...	Head Clerk, Telegraph Dept., Loco. Superintendent's Office, S. M. Ry.
Guntur ...	The Krishna T.S. ...	17-5-1882	Mr. G. Suryanarayana ...	Mr. P. Sanjeevayya ...	Sub-Registrar, Guntur.

† Exact date not given.

Indian Section.—(*Continued*).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Gaya ...	The Gaya T.S. ...	17-11-1882	Babu Harihar Nath Sircar..	Babu Nilkanta Sahay ...	Pleader, Gaya, Behar.
Habigunj ...	The Habigunj T.S. ...	25-9-1897	Babu Mahimchandra Dutt, M.A., B.L.	Babu Sudarsana Das, B.A., B.L.	Pleader, Habigunj, Assam.
Hadala ...	The Hadâlâ T.S. ...	30-6-1902	Darbar Shri Wala Vajsur Vabra of Hadâlâ.	Mr. Ichhashanker Durga Shankar Dholaker.	Nagarvado-Dhrol, Bagasra, Hadala.
Harur ...	The Harur T.S. ...	5-11-1900	Mr. C. N. Seshagiri Rao ..	C. Shanmuga Mudaliar ...	Sub-Inspector of Salt, Abkari and Customs Department, Harur.
Hooghly ..	The Hooghly T.S. ..	2-2-1900	Babu Kantichandra Ghose...	Dr. Prasad Das Mullick, M.B..	The Druggists' Hall, Hooghly.
Hyderabad (Deccan).	The Hyderabad T.S. ...	17-12-1882	Mr. Dorabji Dossabhoy ...	Mr. Jehangir Sorabji ...	Chadder Ghat, Hyderabad, Deccan.
Hyderabad (Sind).	The Hyderabad T.S. ..	1896 26-2-1901*	Mr. Hiranand Santoke Ram, B.A., LL.B.	Mr. Khanchand Prataprai, B.A.	Superintendent, Navalrai Heranand Academy, Hyderabad, (Sind).
Jallandhur ...	The Tatwajnana Pracharini T.S.	18-11-1893	Babu Sandheeram ..	Babu Sawan Mul ...	Busteegoozan, Jallandhur, Punjab.
Jammoo ..	The Ranbir Partap T.S. ...	18-1-1901	Diwan Amar Nath ...	Bhai Dan Singh, B.A. ...	Supt., Engineer's Office of H. H. The Maharaja of Jammoo.
Kanigiri ..	The Olcott T.S. ...	18-12-1890	......	A. V. Ramanujacharlu, Esq...	Pleader, Dt. Munsiff's Court, Kanigiri.

* Date of revival.

Karachi ...	The Karachi T.S. ...	21-12-1896	Mr. Cavasjee Edulji Anklesaria.	Mr. Damodar Vishram ...	c/o Messrs. Ewart, Ryric and Company, Karachi.
Karkul ...	The Karkul T. S. ..	20-3-1901	Mr. K. Subraya Kamath ...	Mr. M. Babu Row ...	Sub-Registrar, Karkul.
Karur ...	The Karur T.S. ...	30-1-1886	Mr. J. Padmanabha Iyer ...	......	......
Kasargod ...	The Kasargod T.S. ...	5-4-1902	Mr. A. C. Kannan Nambiar.	Mr. C. Ramu Row ...	1st Grade Pleader.
Kavali ...	The Kavali T.S. ...	2-12-1901	......	Mr. K. Narasinga Row ..	2nd Grade Pleader, Kavali Dt., Nellore,
Kumbakonam ...	The Kumbakonam T.S. ...	24-8-1883	Dr. A. Vaidiswara Sastri, L.M.S.	Mr. M. C. Krishnaswami Aiyar	Second Grade Pleader, Kumbakonam.
Krishnagiri ...	The Krishnagiri T.S. ...	24-12-1897	Mr. A. Srinivasaiyangar ...	Mr. Dharmavaram Seshagiri Aiyar.	Pleader and Member of Dt. Board, Krishnagiri Dt., Salem
Krishnaghur ...	The Nuddea T.S. ...	3-11-1882* 1901	Babu Narahari Mukkerji ...	Babu Indu Bhushan Chakravarthi, M.A., B.L.	Pleader, Judge's Court, Krishnaghur.
Kulitalai ...	The Kulitalai T.S. ...	9-10-1900	Mr. S. Ramaswami Aiyangar B.A., B.L.	Mr. B. Ramachandraiyer B.A., B.L.	Pleader, Kulitalai.
Kurnool ..	The Satkalatkshepa T.S...	12-12-1883	Mr. T. Chidambara Row ...	Mr. C. Venkataramiah ...	Collector's Office, Kurnool.
Lahore ...	The Lahore T.S. ...	7-7-1887	Mr. Motilal Ghosh ...	Rai Hari Kishen Das ...	Melaram Cotton Mills, Lahore.
Lucknow ...	The Satya Marga T.S. ...	27-7-1882	Rai Naraindas Bahadur ...	Babu Naratham Das ...	Mugtbalganj, Lucknow.
Ludhiana ...	The Ludhiana T.S. ...	16-10-1891	Babu A. C. Biswas ...	Mr. Ram Narayan Sarma ...	Ludhiana.
Madanapalle ...	The Jijnâsâ T.S. ...	6-11-1891	Mr. R. Giri Row, B.A. ...	Mr. R. Seshagiri Row ...	Pleader, Madanapalle District, Cuddapah.
Madras ...	The Madras T.S. ...	27-4-1882	Mr. Koralla Subbarayadu Garu.	Mr. C. R. Krishnamachariar, B.A., B.L.	High Court Vakil, No. 340, Mint Street, Madras.

* Revived.

Indian Section.—(*Continued*).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Madura ...	The Madura T.S. ...	10-1-1883	Mr. P. Narayan Iyer, B.A., B.L.	Mr. A. Rangaswamy Iyer, B.A., B.L.	High Court Vakil, Madura.
Malegaon ...	The Malegaon T.S. ...	13-2-1897	Rao Bahadur Dadoba Sakharam.	Dr. Krishnagir Anandagir ...	Malegaon.
Mandalay ...	The Mandalay T. S. ...	31-1-1902	Babu Kâlikumar Roy, M.A., B.L.	Mr. T. S. Solvady Iyer ...	Hospital Assistant, General Hospital, Mandalay.
Mangalore ...	The Mangalore T. S. ...	13-8-1901	Mr. J. W. Boys ...	Mr. M. Upendra Poi, B.A. ...	Vakil, Car Street.
Markapur ...	The Kesava Samajam or Lodge T. S.	3-5-1900	......	Mr. A. Srinivasa Iyer ...	Pleader, Markapur.
Masulipatam ...	The Masulipatam T. S. ...	13-10-1887	Mr. Kota Ananda Row Pantulu.	Mr. V. Venkataseshaiya ...	Postal Pensioner, Sirkillipetta, Masulipatam.
Meerut ...	The Meerut T. S. ...	27-2-1882	Pt. Ram Prasad, M.A. ...	Dr. L. C. Baijal ...	Medical Practitioner, c/o Rai Kishânlal, Assistant Sessions Judge.
Midnapore ...	The Midnapore T. S. ...	17-5-1883	Babu Girish Chandra Mitra,	Babu Ishan Chandar Singh ...	Pleader, Judge's Court, Midnapur.
Molkalmuru ...	The Molkalmuru T. S. ...	1-3-1901	......	Mr. M. Venkata Rao ...	Landholder, Molkalmuru.
Monghyr ...	The Monghyr T. S. ...	1887*	Pandit Ram Ballav Misra.,	Babu Sharoje Nath Bhattacharya.	Balloonbazar, Monghyr.
Motihari ...	The Motihari T. S. ...	1896*	......	Babu Nando Lal Bhattacharjee, M.A., B.L.	Pleader, Motihari.

* Exact date not given.

Muddibihal ...	The Muddibihal centre ...	30-8-1902	Rao Saheb D. A. Idgunji ...	Rao Saheb A. J. Deshpande ...	Government Pleader, Muddibihal.
Muttra ...	The Muttra T. S. ...	20-2-1891	Pandit Jai Narain Upamanyu	Dr. Ramji Mull, L.M.S. ...	Medical Hall, Muttra City.
Multan ...	The Multan T. S. ...	22-12-1896	Rai Bahadur Harichand ...	Pandit Bal Mukand Trakha ...	Pleader, Multan City.
Muzaffarpur ...	The Muzaffarpur T. S. ...	18-1-1890	Babu Jnanendra Nath Deb, B.A.	Babu Raghunandan Prasad Sarma.	Zemindar of Mahamedpur Susta, *via* Silout, T. A. Ry., Muzaffarpur Dt.
Nadiad ...	The Gopala Krishna T.S..	10-6-1901	Rao Bahadur Lalubhai P. Parekh.	Ram Singh Debi Singh Thakur	1st Class Hospital Assistant, Nadiad.
Naini Tal ...	The Kurmachal T.S. ...	21-11-1888	Pandit Mathura Dutt Pande	Babu Hira Lal ...	Allahabad Bank, Ltd. Naini Tal, N.-W. P.
Namakal ...	The Namakal T.S. ...	22-12-1897	Mr. S. Sundara Iyer ...	Mr. N. V. Anantaram Aiyar ...	Pleader, Namakal.
Nandalur ...	The Nandalur T.S. ...	12-9-1900	Mr. P. Gopalakrishna Ayya.	Mr. C. Seshachella Aiyar ...	Pleader, Nadalur, Cuddapah Dt.
Nandyal ...	The Nandyal T.S. ...	30-8-1898	Mr. Thigaraja Iyer, B.A., B.L.	Mr. C. Subramani Aiyar ...	Nandyal.
Narasaravupet ...	The Narasaravupet T.S...	28-2-1892	Mr. T. Anjaneya Sastri ...	Mr. K. Viyyanna Pantulu ...	Pleader Narasaravupet.
Narsapur ...	The Vasistha T.S. ...	11-10-1901	Mr. V.B. Lakshmi Narasimha Sastri Garu.	Mr. A. Tryambakum ...	Pleader, Narsapur, Godavari District.
Nellore ...	The Nellore T.S. ...	7-5-1882	Mr. N. R. Narasimhia Garu.	Mr. N. I. Venku Aiyar ...	Rajah's High School.
Nilphamari ...	The Nilphamari T.S. ...	14-5-1892	Babu Jankinath Biswas ...	Babu Rajani Kanta Sirkar ...	Pleader, Nilphamari, Bengal.
Ongole ...	The Ongole T.S. ...	1891*	Mr. K. Lakshman Narasinha.	Mr. B. Lachminarayana Row...	Pleader, Ongole.

* Exact date not given.

Indian Section.—(*Continued*).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Ootacamund ...	The Dodabetta T.S. ...	17-9-1883	Major-General H. R. Morgan	Mr. L. Sethu Aiyar ...	Head Clerk, Forest Office, Ootacamund.
Padmapuram ...	The Sri Krishna T.S. ...	1-6-1901	Mr. C. Seshayya ...	Mr. S. Velu Mudaliar ...	2nd Grade Pleader.
Palghat ...	The Malabar T.S. ...	11-12-1882	Mr. V. Vengu Iyer ...	Mr. S. Veeraraghava Iyer ...	Sekharipuram, Palghat.
Parvatipur ...	The Parvatipur T.S. ...	22-3-1901	Mr. P. C. Tiruvenkatachari, B.A., B.L.	Mr. J. Sanjiva Row ...	Hd. Clerk, Collector's Office, Parvatipur.
Puttur ...	The Sarada Lodge ...	6-1-1902	Mr. V. Jivaji Row ...	Mr. B. Mangesh Row ...	2nd Grade Pleader.
Pattukota ...	The Pattukota Lodge T.S.	27-6-1898	Mr. G. Narayanaswami Iyer	Mr. S. Ramaswami Aiyar ...	Pleader, Pattukota, Tanjore District.
Pollachi ...	The Pollachi T.S. ..	18-6-1888	(Subsequently revived) ...	......	......
Purasawalkam ...	The Sri Rama Lodge T.S..	28-1-1898	......	Mr. G. Ranganatha Mudaliar..	Head Master, Hindu Union Middle School, Purasawalkam.
Purnea ...	The Purnea T.S. ..	20-5-1902	Babu Nando Kishore Lal ...	Babu Ram Prasad ...	Pleader.
Penukonda ...	The Penukonda T.S. ..	7-12-1893	Mr. R. Hanumantha Row ...	Mr. G. Venkata Subba Iyer ...	Pleader, Penukonda.
Periyakulam ...	The Periyakulam T.S. ...	3-3-1884	Mr. V. Ramabhadra Naidu...	Mr. R. Sundara Rajamaiyar ...	Sanitary Inspector, Municipality, Periyakulam.
Permakudi ...	The Permakudi T.S. ...	9-2-1885	Mr. T. V. Kokanada Ramayar	Mr. A. S. Krishna Swami Sastri.	Pleader, Parmakudi.
Poona ...	The Poona T.S. ...	25-1-1882	Khan Bahadur Naoroji Dorabji Khandalwalla.	Mr. Rajana Linga ...	Pleader, Malcohan Tank Road, Poona.

Poonamalle ...	The Poonamalle Lodge T.S.	7-3-1898	......	Mr. T. Ramakrishnaiyar ...	Manager of the Theological School, Poonamalle, Chingleput.
Proddatur ...	The Proddatur T.S. ...	15-11-1893* 1901	Mr. Kodandarama Iyer ...	Mr. W. Samaiya ...	Sub-Magistrate, Proddatur.
Raichur ...	The Raichur T.S. ...	7-4-1901	Mr. N. Cavasji ...	Dr. M. Narasimulu ...	Civil Surgeon, Raichur.
Rajahmundry ...	The Rajamundry T.S. ...	7-10-1887	T. Gopala Krishna ...	Mr. K. Rama Brahmam Garu.	Rajahmundry.
Rajkot ...	The Rajkot T.S. ...	21-3-1899	Rao Bahadur Ganpat Rao Narayan Land.	Mr. Raoji Ramji Pavlekar ...	Rajkotpura, Kathiawar.
Ramdaspur ...	The Ramdaspur Centre T.S.	15-3-1899	......	Babu Jagbir Prasad ...	Bamaya Harlal, Village Ramdaspur, *via* Dalsingsarai.
Rangoon ...	The Shwe Dagon T.S. ...	27-2-1885 16-11-1899†	Mr. Taw Sein Ko ...	Mr. Maung Aung Thine ...	Assistant Government Translator, Burmah Secretariat, Rangoon.
Do. ...	The Rangoon T.S. ...	23-2-1885	Mr. N. G. Cholmely, B.A., C.S.	Mr. Subbaraya Garu ...	......
Do. ...	The Irawadi T.S. ...	8-3-1885* 1901	......	Mr. M. Subramani Iyer ...	Clerk, Sanitary Commissioner's Office, Rangoon.
Rawalpindi ...	The Rawalpindi T.S. ...	27-9-1881 1-10-1901†	Dr. Kalinath Dar ...	Babu Dhasendra Kumar Banerji	Rawalpindi.
Rayadrug ...	The Brahma Vidya T.S. ...	18-8-1898	......	Mr. R. Obala Row ...	Late Head Master, Rayadrug School, Rayadrug.
Saidapet ...	The Sri Krishna Lodge T.S.	21-8-1901	Mr. D. B. Venkata Subba Row.	Mr. M. V. Bhasika Charlu ...	Retired Eng., Head Clerk, Collector's Office, Saidapet.
Salem ...	The Salem T.S. ...	13-11-1897	Mr. V. Krishnaswami Iyer...	Mr. U. Venkata Row, B.A., B.L.	High Court Vakil, Salem.
Sangrur ...	The Sangrur T.S. ...	2-10-1896	Babu Ragunath Das ...	Mr. M. Shahzad Singh ...	Translator, Foreign Office, Sangrur, Jind District.

* Revived. † Re-chartered.

Indian Section.—(*Continued.*)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Secunderabad ...	The Secunderabad T.S. ...	25-12-1882	Mr. Bezonji Aderji ...	Mr. M. Krishnaswami Naidu...	Head Clerk, Asst. Loco. Supdt.'s Office, N. G. S. Ry.
Sholinghur ...	The Sholinghur T.S. ...	1889*	Mr. J. Swaminatha Iyer, B.A.	Mr. M. Subramani Aiyar ..	Pleader, Sholinghur, N. Arcot
Simla ...	The Himalayan Esoteric T.S.	18-8-1884	Babu Kumud Chandra Mukerjee.	Babu Bal Govind ...	Librarian, United Service Club, Chota Simla Bazaar, Simla.
Sivaganga ...	The Sivaganga T.S. ...	20-4-1897	Mr. M. S. Sankara Aiyar, B.A.	Mr. M. Ramaswami Pillai, B.A.	Vadakuvadi Street, Sivaganga
Siwan ...	The Siwan T.S. ...	22-2-1899	Pt. Ram Bhujwan Punde ...	Babu Chandra Sekhar Banerjee	Pleader, Siwan.
Sonepet ...	Sri Kodanda Ramaswami Lodge T.S.	20-7-1901	Mr. M. Ramdas Pantulu ...	Mr. K. Jagannadham, B.A. ...	Pleader, Sonepet.
Serampur ...	The Serampur T.S. ...	29-5-1902	Babu Umanath Ghosal ...	Babu Harukumar Gossain ...	Teacher, Queen St., Serampur.
Srinagar ...	The Kas'yapa T.S. ...	30-9-1900	Pt. Vas Kak Dur ...	Pt. Ananda Kaul ...	4th Bridge, Srinagar.
Srirangam ..	The Srirangam T.S. ...	12-11-1900	Mr. C. Sambasiva Aiyar ...	Mr. S. M. Raja Ram Rao ...	West Chitrai Street, Srirangam.
Srivaikuntam ...	The Agastya T.S. ...	30-7-1897	Mr. V. Veeraragava Iyer ...	Mr. S. T. Ponnambalanatha Mudaliar.	Pleader, Srivaikuntam, Tinnevelly District.
Surat ...	The Sanatan Dharma Sabha T.S.	1883* 27-8-1887†	Mr. Nautamram Uttamram Trivedi.	Mr. Ghelabhai Lalabhai ...	Satan Falia, Surat.
Tanuku ...	The Tanuku T.S. ...	20-9-1901	Mr. M. Muttaya ...	Mr. P. Sita Ram Row ...	Pleader, Tanuku.
Tamluk ..	The Tamralipti T.S. ...	30-3-1889	Babu Umanath Ghosal ...	Dr. Sasi Bhusan Mukherjee ...	Asst. Surgeon, Tamluk.

* Exact date not given. † Date of revival.

Tanjore ...	The Tanjore T.S. ...	23-8-1883	Mr. N. Sarvothama Row, B.A., B.L.	Mr. T. Sadasiva Row, B.A., B.L.	High Court Vakil, Tanjore.
Telinipasra ...	The Telinipasra T.S. ...	18-6-1902	Babu Chandra Mohun Banerji.	Babu Surendranath Banerjee.	Zemindar, Telinipara, Hooghly
Tellicherry ...	The Tellicherry T.S. ...	28-4-1902	Mr. A. S. Vaidyanatha Aiyar, B.A.	Mr. M. Kelu Nambiar ...	1st Grade Pleader.
Tindivanam ...	The Tindivanam T.S. ..	1883† 2-7-1900	Mr. M. Umapathi Mudaliar.	Mr. V. Muthuswamiah, B.A. ...	Second Grade Pleader, Tindivanam.
Tinnevelly ...	The Tinnevelly T.S. ...	4-10-1881	......	Mr. S. Ramachandra Shastri.	Clerk, Dist. Court, Tinnevelly.
Tirukoilur ...	The Tirukoilur T.S. ...	7-8-1900	Mr. C. Sivarama Krishna Sarma.	Mr. P. S. Venkata Ramier ...	Second Grade Pleader, Tirukoilur, South Arcot.
Tirupati ...	The Srinivasa Lodge T.S.	7-4-1898	Mr. V. Sesha Iyer, B.A. ...	Mr. Chela Ramakrishna Iyer.	Clerk, Dist. Munsiff's Court, Tirupati.
Tirupatur ...	The Brahma Vichara T.S..	25-1-1884	Mr. V. Sesha Aiyar, B.A.,B.L.	Mr. T. Ramanjam Pillai ...	Sub-Engineer, P.W.D., Tirupatur.
Tirur ...	The Tirur T.S. ...	7-10-1884	Mr. C. S. Adinarayana Aiyar.	Mr. S. Subramania Aiyar, B.A.	Pleader, Tirur, Malabar.
Tiruturaipundi ...	The Bilwâranya Lodge T.S.	15-7-1898	Mr. T. K. Atmanatha Sastri.	Mr. P. O. Sambantha Mudaliyar.	Civil Apothecary, Tiruturaipundi, Tanjore District.
Tiruvallur (Chingleput Dt.)	The Veeraraghava Lodge T.S.	1-3-1898	Mr. M. Chinnappa Pillai ...	Mr. E. Annaswami Mudaliyar.	Medical Officer, Tiruvallur, Chingleput District.
Tiruvâlur (Tanjore Dt.)	The Tiruvâlur T.S. ...	1891 22-8-1898 ‡	Mr. N. Vaidyanathier ...	Mr. T. K. Ramaswamier ...	2nd Grade Pleader, Tiruvâlur, Tanjore District.
Trichinopoly ...	The Trichinopoly T.S. ...	23-8-1883	Mr. K. Vasudeva Aiyangar.	Mr. N. Harihara Aiyar, B.A., B.L.	Pleader, Trichinopoly,(S.I.Ry.)

† The date of revival. ‡ Re-chartered.

Indian Section.—(*Continued.*)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Triplicane ...	The Parthasarathy Lodge T.S.	11-2-1898	Mr. R. Shadagopachariar, B.A., B.L.	Mr. K. Subba Row ...	Clerk, Chief Secretariat, Nallatamby St., Triplicane, Madras.
Trivandram ...	The Trivandram T.S. ...	31-7-1883	Mr. B. S. Narayanaswami Aiyar.	Mr. B. S. Raguttama Charya...	Town High School, Trivandram.
Udamalpet ...	The Udamalpet T.S ...	19-6-1888	C. K. Venkatramayya ...	P. L. Palni Andi Pillai ...	......
Udipi ...	The Udipi T.S. ...	13-12-1901	Mr. M. Deva Row, B.A., B.L.	Mr. K. Panduranga Row ...	Pleader.
Vedaraniem ...	The Vedavichara Sabha T.S.	4-7-1898	Mr. T. C. Ramachendra Row.	Mr. N. Pichai Pillai ...	Retired Tahsildar, Vedaraniem.
Vizianagaram ...	The Vasis'tha T.S. ...	18-1-1884	Mr. V. Venkatrao Sastri ...	Mr. Srinivasa Row ...	1st Grade Pleader, Vizianagaram.
Vellore ...	The Vellore T.S. ...	29-4-1884	Mr. P. Vekata Kanniah Garu	Mr. T. S. Kumaraswami Aiyar.	Pleader, Vellore.
Villuppuram ..	The Villupuram T.S. ...	30-7-1900	Mr. V. Ranga Chari ...	Mr. S. Aiyaswami Aiyar ...	Pleader.
Vizagapatam ...	The Vizagapatam T.S. ...	23-9-1887	Rai Bahadur Surya Row ...	Mr. P. T. Srinivasa Iyengar, M.A.	Principal, Hindu College, Vizagapatam.
Vriddachellam ...	The Vriddachellam T.S....	21-8-1900	Mr. T. Shanmugam Pillai ...	Mr. B. Sanjeeva Row ...	Pleader.
Walajanagar ...	The Wallajah Ranipet Lodge T. S.	25-3-1898	Mr. T. P. Narasimha Chariar	Mr. W. Vijiaraghava Mudaliar.	Pleader, Walajahnagar, North Arcot.
Yeotmal ...	The Yeotmal T.S. ...	3-1-1902	Mr. B. R. Sastekar ...	Mr. N. V. Thatta B.A. ...	Headmaster, A. V. School, Yeotmal.
Yellamanchelli ...	The Sarvasiddhi T.S. ..	23-4-1901	Mr. K. S. Kodanda Rama Aiyar.	Mr. K. Venkata Narasayya ...	Yellamanchelli.

Address : Babu Upendranath Basu, Gen. Sec., Benares, N.-W.P. Cable Address : "Besant, Benares."

Dormant Branches —Indian Section.

Place.	Name of the Branch.	Date of Charter.	Place.	Name of the Branch.	Date of Charter.
Agra ...	The Agra T.S.	1893*	Chinsura ...	The Chinsura T.S.	24-5-1883
Almora ...	......	...	Chittagong ...	The Chittagong T.S.	7-9-1887
Arcot ...	The Arcot T.S.	18-7-1885	Dacca ..	The Dacca T.S.	18-3-1883
Bangalore ...	Bangalore City T.S.	21-7-1886	Dharmapuri ...	The Dharmapuri Lodge T.S. ...	8-1-1898
Bankura ..	The Sanjeevan T.S.	24-5-1883	Dindigal ...	The Dindigal T.S.	9-3-1884
Barakhar ...	The Sadhusanga T.S.	1892*	Domraon ...	The Domraon T.S.	17-4-1883
Barabanki ...	The Jyanodaya T.S.	2-7-1883	Ernakulam ...	The Ernakulam T.S.	1891*
Barisal ...	The Barisal T.S.	16-6-1887	Guntur ...	The Sadvichara T.S.	1891*
Baroda ...	The Ravah T.S.	19-6-1882	Hajipur ...	The Hajipur T.S.	15-3-1899
Beauleah ...	The Ryshahye Harmony T.S. ...	23-3-1883	Hosangabad ..	The Narbada T.S.	7-11-1885
Battiah ...	The British Centre T.S.	6-2-1900	Howrah ...	The Howrah T.S.	28-5-1883
Bhavanipur ...	The Bhawani T.S.	7-4-1883	Jubbalpore ...	The Bhrigu Kshetra T.S.	28-5-1883
Bolaram ...	The Bolaram T.S.	27-12-1882	Jalpaiguri ...	The Jalpaiguri T.S.	5-6-1889
Balandshaha ..	The Biron T. S.	1887*	Jand ...	The Jand Centre	1894*
Calcutta ...	The Ladies T.S.	18-4-1883	Jessore ...	The Tattvajyana Sabha T.S.	29-3-1883
Chakdigi ...	The Chakdigi T.S.	4-5-1883	Jeypore ...	The Jeypore	22-2-1881

* Exact date not given.

Dormant Branches.—Indian Section.—(*Continued.*)

Place.	Name of Branch.	Date of Charter.	Place.	Name of Branch.	Date of Charter.
Kapurthala ...	The Kapurthala T.S.	4-12-1883	**Palni** ...	The Palni T.S.	15-10-1897
Karwar ...	The N. Canara T.S.	7-1-1883	**Rai Bareilly** ...	The Jyanavardhini T.S.	22-10-1883
Kuch Behar ...	The Kuch Behar T.S.	1889*	**Rajmahal** ..	The Rajmahal T.S.	1887*
Mannargudi ...	The Mannargudi T. S.	1891*	**Satur** ...	......	27-8-1897
Mayavaram ...	The Mayavaram T.S.	24-8-1883	**Searsole** ...	The Searsole T.S.	28-4-1883
Muradabad ...	The Atmabodha T.S.	14-2-1883	**Seoni Chapra** ..	The Seoni T.S.	27-1-1885
Muddehpoorah ...	The Muddehpoorah T. S.	17-1-1881	**Sholapur** ...	The Sholapur T.S.	11-12-1882
Mysore ...	The Mysore T,S.	6-10-1896	**Siliguri** ...	The Siliguri T S.	30-10-1885
Nagpur ...	The Nagpur T.S.	7-11-1885	**Simla** ..	The Simla Eclectic T.S.	7-10-1881
Narail ...	The Narail T.S.	30-3-1883	**Srivilliputur** ...	The Natchiyar T.S.	30-7-1883
Nasik ...	The Nasik T.S.	1891*	**Tenali** ...	The Tenali T.S.	3-3-1900
Negapatam ...	The Negapatam T.S.	12-8-1883	**Umballa** ..	......	1891*
Noakhali ...	The Noakhali T.S.	26 12-1886	**Vaniyambadi** ...	The Vani Lodge T.S. ..	18-12-1899
Orai ...	The Orai T S.	14-9-1886	**Wai Centre** ...	The Wai Centre T.S. (on account of Plague). ...	1897*
Pahartali ...	The Mahamuni T.S.	1887*	**Warrangal** ...	Satyavichara T.S. ...	30-7-1890
Pakur ...	The Pakur T.S.	1891*			

* Exact date not given.

Note :—Dormant Indian Branches are often revived, nine have become active during this past year.

British Section.

BRITISH SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Great Britain.		
Bath ...	Bath Lodge ...	21-9-1900	Edwin Hill ...	Miss Sweet ...	36, Henrietta St., Bath.
Birmingham ...	Birmingham Lodge ...	1890†	F. J. Hooper ...	Brian Hodgson ...	Ivydene, Poplar Ave., Edghaston, Birmingham.
Bournemouth ...	Bournemouth Lodge ...	17-12-1892*	E. H. Bellairs ...	Dr. Nunn ...	Gestingthorpe, Boscombe, Bournemouth.
Bradford ...	Bradford Lodge ...	15-10-1902*	Percy Lund ...	Mrs. O. Firth ...	10, Selborne Terrace, Manningham, Bradford.
Brighton ...	Brighton Lodge ...	1890†	Dr. Alfred King ...	C. A. Nicholls ...	94, Portland Road, Aldrington.
Bristol ...	Bristol Lodge ...	4-6-1893	Miss Dobbie ...	S. H. Old ...	Brooklyn Chambers, St. Augustine's Parade, Bristol.
Didsbury ...	Didsbury Lodge ...	3-5-1902*	E. E. Marsden ...	Mrs. Marsden ...	38, Barnford Road, Didsbury.
Edinburgh ...	Edinburgh Lodge ...	3-6-1893	G. L. Simpson ...	J. Lorimer Thomson ...	Roseburn House, Roseburn, Edinburgh.
Edinburgh ...	Scottish Lodge ...	17-7-1884*	......	Dr. G. Dickson ...	9, India St., Edinburgh.
Exeter ...	Exeter Lodge ...	25-2-1901	Mrs. Passingham ...	Miss Wheaton ...	Longbridge Cottage, Newton Street, Cyres.
Glasgow ...	Glasgow Lodge ...	6-12-1900	......	James Wilson ...	48, Holmhead Street, Glasgow.
Harrogate ...	Harrogate Lodge ...	9-5-1892*	Hodgson Smith ...	Miss Shaw ...	7, James St., Harrogate.

* Lending Library. † Exact date not given.

Hull ...	Hull Lodge ...	12-7-1902*	H. E. Nichol ...	W. H. Willatt ...	4, Westcott Street, Hull.
Leeds ...	Leeds Lodge ...	19-9-1900	A. R. Oraje ...	G. H. Popplestone ...	8, Ashville View, Cardigan Terrace, Leeds.
Liverpool ...	City of Liverpool Lodge...	7-11-1895*	J. H. Duffel ...	Mrs. Gillison ...	14, Freehold Street, Fairfield, Liverpool.
London ...	Adelphi Lodge ...	21-11-1891*	J. M. Watkins ...	S. F. Weguelin-Smith ...	1, Carlton Villas, Pope's Grove, Twickenham.
Do. ...	Battersea Lodge ...	28 5-1901*	D. N. Dunlop ...	A. P. Cattanach ...	1, Pentland St., Wandsworth Common, S. W.
Do. ...	Blavatsky Lodge ...	19-5-1887*	Mrs. Besant ...	Mrs. Sharpe ...	28, Albemarle Street, W.
Do. ...	Chiswick Lodge ...	7-1-1891*	P. C. Ward ...	Mrs. Cox ...	Adyar Studio, Flanders Road, Bedford Park, W.
Do. ...	Croydon Lodge ...	3-2-1898*	P. Tovey ...	Fred. Horne ...	27, Keen's Rd., Croydon.
Do. ...	Hampstead Lodge ...	9-12-1897*	Mrs. Alan Leo ...	Alan Leo ...	9, Lyncroft Gardens, Finchley Road, N. W.
Do. ...	London Lodge ...	27-6-1878	A. P. Sinnett ...	......	*Pres.*, 27, Leinster Gardens, W.
Do. ...	Lotus Lodge ...	24-2-1902*	C. W. Leadbeater ...	Miss Daisy Whyte ...	7, Lanhill Road, Elgin Avenue, W.
Do. ...	North London Lodge ...	19-12-1893*	R. King ...	W. M. Green ...	13, Tyndale Place, Upper Street, N.
Do. ...	West London Lodge ...	22-10-1897*	Miss Ward ...	G. H. Whyte ...	7, Lanhill Road, Elgin Avenue, W.
Manchester ...	Manchester City Lodge ...	15-7-1892*	M. H. Larmuth ...	Miss E. R. McNeile ...	80, Northenden Rd., Sale.

* Lending Library.

British Section.—(*Continued*).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Middlesbrough ...	Middlesbrough Lodge ...	1-6-1893	W. H. Thomas ...	Baker Hudson ...	113, Grange Road, East, Middlesbrough.
Norwich ...	Norwich Lodge ...	3-11-1894	J. Fitch Thorn ...	Selby Green ...	The Croft, Limetree Rd., Norwich.
Nottingham ...	Nottingham Lodge ...	28-5-1902	H. Bradley ...	J. V. P. Mitchell ...	8, Wheelergate, Nottingham.
Plymouth ...	Plymouth Lodge ...	26-7-1902	A. Weckes ...	Dr. E. Mariette ...	Ford Park House, Plymouth.
Sheffield ...	Sheffield Lodge ...	21-5-1896	Frank Dallaway ...	C. J. Barker ...	183, Intake Rd., Sheffield.
Whitley (Northumberland) ...	Tyneside Lodge ...	15-1-1902	......	J. Watson ...	19, S. Eleanor Street, Cullercoats, Northumberland.
			Belgium.		
Antwerp ...	Antwerp T. S. ...	28-11-1899*	Armand Maclot ...	A. Schenck ...	49, Avenue Marie, Antwerp.
Brussels ...	Brussels Lodge ...	16-3-1898	Willem H. M. Kohlen ...	A. Vanderstraeten ...	*Pres.*, 12, Rue d'Egmont, Brussels.
Do. ...	Branche Centrale Belge...	18-5-1898*	....	Miss Lilly Carter ...	21, Rue du Vallon St., Josse-ten-Noode, Brussels.
			Spain.		
Alicante ...	Alicante Lodge ...	9-1-1894	Manuel F. Maluenda ...	Carbonel Jover	Calle Cid, 10, Alicante.

* Lending Library.

Barcelona ...	Barcelona Lodge ...	19-5-1893	José Plana y Dorca ...	José Quérol ...	30 y 32, Calle de la Cendra, 3°, 1A, Barcelona.
Madrid ...	Madrid Lodge ...	19-5-1893*	José Xifré ...	Manuel Trevino ...	3 & 5, San Juan, Madrid.
			British.		
	Cardiff Centre ...	...	......	W. Patrick ...	13, Bangor Road, Cardiff.
	Eastbourne Centre ...	...	......	Jas. H. MacDougall ...	68, Willingdon Road, Eastbourne.
	Herne Bay Centre ...	...	......	H. A. Vasse ...	25, William St., Herne Bay.
	SouthManchester Centre	...	......	Miss Alcock ...	West Bank, Park Road, Ashton-on-Mersey.
	Stoke-on-Trent Centre*..	...	......	Thomas Ousman ...	36, South Street, Mount Pleasant, Stoke-on-Trent.
	Tavistock Centre * ...	...	......	Rev. John Barron ..	5, Broadpark Terrace, Whitchurch, Tavistock.
	York Centre ..	...	......	E. J. Dunn ...	Kelfield Lodge, near York.

* Lending Library.

Address :—Bertram Keightley, General Secretary, European Section, 28, Albemarle St., London, W. Telegrams—"Blavatsky, London."

Scandinavian Section.

SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
	Original Swedish Lodge.	1890‡	**Sweden.**	......	......
Boden ...	Facklan Lodge ..	25-5-1900	Mr. E. Johanson ...	Mr. J. Moberg ..	Boden.
Gotenburg ...	Götenburg Lodge* ...	30-10-1893	Mr. G. Sjöstedt ...	Mrs. H. Sjöstedt ...	1 Vasaplatsen, Gotenburg.
Kiruna ...	Karmel Lodge ..	18-5-1902	Mr. K. G. Holmsten ...	Mr. H. H. Eriksson ..	Kiruna.
Linkoping ...	Linköping Lodge ...	1-9-1901	Mr. O. Zander ...	Mr. E. Tolf ...	Linkoping.
Lulea ...	Bafrast Lodge* ...	16-10-1897	Mr. S. T. Sven-Nilsson ...	Mr. S. T. Sven-Nilsson ...	Lulea.
Lund ...	Lund Lodge* ...	20-10-1893	Mr. H. Sjöström ...	Mr. N. af Ekenstam ...	Lund.
Orebro ...	Orebro Lodge* ...	31-10-1893	Mr. E. Eklund ...	Mr. A. Andersson ...	*Sec.*, Vasatorget, Orebro.
Solleftea ...	Solleftea Lodge* ...	28-7-1895	Miss A. Kjellen ...	Mr. A. Westberg ...	Solleftea.
Stockholm ...	Stockholm Lodge † ...	8-10-1893	Mr. E. Zander ...	Mrs. S. Arrhenius ...	*Pres.* 12, Grefgatan, Stockholm *Sec.*, 7, Garfvaregatan, do.
Sundsvall ...	Sundsvall Lodge* ...	22-4-1898	Mr. H. Liander ...	Miss L. Edström ...	*Pres.*, Sundsvall. *Sec.*, Fridhem, Sundsvall.
Upsala ...	Upsala Lodge ...	5-12-1895	Mr. G. Lindborg ...	Mr. H. Lindborg ...	*Pres.*, 16, Storgatan, Upsala. *Sec.*. 3, Klostergatan, do.
			Norway.		
Christiania ...	The Norwegian S. T. ...	3-9-1893	Mr. R. Eriksen ...	Miss A. Steineger ...	*Pres.*, 28, Industrigade, Christiania. *Sec.*, 5. Nytorvet, do.
			Denmark.		
Copenhagen ...	Copenhagen Lodge* ...	17-11-1893	Mr. H. Thaning ...	Mr. C. F. Raae ...	*Pres.*, 25, Amaliegade, Kobenhava *Sec.*, 4, Rüghavevei, do.
Do. ...	Eirene Lodge ...	14-2-1899	Mr. A. Larsen ...	Mr. C. Melbye ...	*Pres.*, 10B, Korsgade do. *Sec.*, 22, Jesterbrogade, do.

Address :—Arvid Knös, General Secretary, 7, Engelbrechtsgatan, Stockholm, Sweden.

* All Branches marked with an Asterisk have Theosophical Lending Libraries.

† Orion Lodge is now consolidated with Stockholm Lodge.

‡ Exact date not given.

Netherlands Section.

NETHERLANDS SECTION.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Amsterdam ...	Amsterdam Lodge ...	10-4-1891	W. B. Fricke ...	H. Wierts van Coehoorn ..	Amsteldijk, 76.
Do ...	Vâhana Lodge ...	19-11-1896	K. P. C. de Bazel ...	Mej. J. Wijnstock ...	2e. Oosterparkstraat, 191.
Haarlem ...	Haarlem Lodge ...	10-11-1896	J. J. Hallo, Jr. ...	S. van West ...	Zijlweg, 53.
Helder ...	Helder Lodge ...	23-9-1896	T. van Zuylen ...	H. J. van Grunningen ...	Keizerstraat, 69.
Rotterdam ...	Rotterdam Lodge ...	11-3-1897	J. A. J. van Dijk ...	J. A. Terweil ...	Oranjeboomstraat, 142.
The Hague ...	Hague Lodge ...	30-3-1897	H. N. van Amerom ...	Mrs. C. J. v. d. Beek-de-Prez..	Wilhelminastraat, 40.
Vlaardingen ...	Vlaardingen Lodge ...	30-3-1897	D. de Lange, Dz. ..	A. J. van der Laan ...	Arnold Hoogvlietstraat.
Utrecht ...	Utrecht Lodge ...	17-1-1901	J. D. Ross ...	Mrs. M. J. Vermeulen ...	Utrecht.
Semarang D. E. I.	Semarang Cen. Indian Lodge.	7-9-1901	D. G. van Nieuwenhoven-Hilback.	E. Rudolph ...	......
Nijmegen † ...	Nijmegen Lodge ...	21-9-1902	.....	.. ...	......

Address :—W. B. Fricke, General Secretary, Amsteldijk, 76, Amsterdam.

* The General Secretary having again forgotten to send a revised list of Branch Officers, a rough compilation has been made from reports in the *Theosophist.*

† Names and address not yet reported.

Australasian Section.

AUSTRALASIAN SECTION.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney (N. S. W).	Sydney T. S. ...	16-7-1891	Mr. George Peell ...	Mr. John Moore ...	42, Margaret St., Sydney.
Melbourne (Vic.)..	Melbourne T. S. ...	9-12-1890	Mr. H. W. Hunt ...	Mr. S. Studd ...	178, Collins St., Melbourne.
South Yarra, (Vic)	Ibis T. S. ...	21-1-1895	Mr. A. E. Fuller ...	Mr. H. Tilburn ...	8, Garden St., South Yarra.
Brisbane, Q. ...	Queensland T. S. ...	1891 New ch. 21-1-1895	Mr. R. Wishart ...	Mr. Bramwell ...	T. S. Room, Elizabeth St., Brisbane.
Adelaide, S. A. ...	Adelaide T. S. ...	1891 New ch. 7-3-1895	Mr. N. A. Knox ...	Miss K. Castle ...	T. S. Room, Victoria Square, Adelaide.
Hobart, Tas. ...	Hobart T. S. ...	7-6-1889	Mr. L. Sussman ...	Miss. Russell ...	Glenorchy, Hobart.
Perth, W. A. ...	Perth T. S. ...	1897*	Mr. E. Gregory ..	Mrs. A. Macdonald ...	Barrack St., Perth.
Newtown (Sydney)	Newtown T. S. ...	18-5-1900	Mr. George Tagg ...	Mr. James Brown ...	26, Walkin St., Newtown, Sydney.
Fremantle, W. A..	Fremantle T. S. ...	1900*	Mrs. H. Patterson ..	Miss K. F. Brown ...	87, Cantonment Rd., Fremantle.
Launceston, Tas....	Launceston T. S. ...	12-1-1901	Mr. H. E. Webb ...	Mrs. E. Worth ...	23, Landale St., Launceston.
Charters Towers, Q.	Charters Towers T. S. ...	15-7-1901	Mr. M. J. Whitty ...	Mrs. Harris ...	Anne St., Charters Towers.
Cairns, Q. ...	Cairns T. S. ...	31-12-1896 New 1-10-1902	Mr. G. Hambury ...	Mr. W. A. Mayers ...	Florence St., Cairns, Q.
Rockhampton, Q...	Rockhampton T. S. ...	1893*	......	Mr. W. Irwin ...	Frenchman's Creek, Rockhampton, Q.

* Exact date not given.

Address :—W. G. John, General Secretary, 42, Margaret St., Sydney, N. S. W. Telegrams, "Theosophy, Sydney."

New Zealand Section.

NEW ZEALAND SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland ...	Auckland T. S. ...	24-3-1892	Mr. S. Stuart ...	Mr. W. Will ...	West St., Newton, Auckland.
Do ...	Waitemata T. S. ...	13-3-1896	Mrs. Draffin ...	......	......
Wellington ...	Wellington T. S. ...	Nov. 1888 / 1894	Mrs. Richmond ...	Mr. J. R. Thomson ...	25, Epuni St., Wellington.
Dunedin ...	Dunedin T. S. ..	23-5-1893	Mr. G. Richardson ...	Mr. A. W. Maurais ...	Revensbourne, Dunedin.
Christchurch ...	Christchurch T. S. ...	28-6-1894	Mr. J. Rhodes ...	Miss Patrick ..	41, Lichfield St, Christchurch.
Woodville ...	Woodville T. S. ...	22-5-1895	Mr. T. Gilbert ...	Mrs. Gilbert ..	Napier Road, Woodville.
Pahiatua ...	Pahiatua T. S. ...	12-5-1895	Mrs. Baucke ...	Mrs. Baucke ...	"Roseleigh," Pahiatua.
Wanganui ...	Wanganui T. S. ...	22-12-1896	Mrs. Mellor ...	Mrs. Mellor ...	Aramoho, Wanganui.
	Nelson Centre ...	...	......	......	c/o Mrs. Saxon, St. John Street, Nelson.

Address:—C. W. Sanders, General Secretary, Mutual Life Buildings, Lower Queen St., Auckland, N. Z. Cable Address: "Theosophy, Auckland."

French Section.

FRENCH SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Paris ...	Union ...	24-6-1899	M. P. Tourniel ...	Mr. Ed. Bailly ...	10, rue St. Lazara.
Do. ...	Le Disciple ...	30-6-1899	Mme. Anna Brunarius ...	Mr. Morand ...	13, rue Froissard, Paris, 3rd.
Do. ..	Le Sentier ...	15-5-1899	Mme. Villiers Thommassin..	Mlle. Thommassin ...	90, Boulevard Flandrin.
Do. ...	Le Lotus ...	1899*	M. le Commandant D. A. Courmes.	M. H. Courmes ...	21, rue Tronchet.
Do. ...	L' Essor ...	17-1-1900	Mlle. A. Blech ...	M. G. de Fontenay ...	10, rue Clément Marot.
Toulon ...	Le Lotus Bleu ...	8-1-1896	M. G. Guglielmi ...	Mme. Guglielmi Ruyer ...	*Pres.*, 46, rue Victor-Clapier.
Nice ...	Nice Lodge ...	2-7-1897	M. le Dr. Arnaud ...	Mme. Erhard ...	*Pres.*, 1, rue Garnier, Nice.
Grenoble ...	Grenoble Lodge ...	15-5-1899	M. G. Durand ...	Mme. J. Silet ...	*Pres.*, 7, rue Camille Desmonlius, Grenoble.
Marseilles ...	Sophia ...	31-5-1899	M. Lucien Pascal ...	M. Pradalet ...	*Pres.*, 73, rue Senac.
Do. ...	Ana-Bai ...	27-6-1900	M. Ed. Maurel ...	Mme. Ed. Maurel ...	11, rue St. Dominique.
Do. ...	Verité ...	7-10-1901	Mme. Houetz ...	Mr. Maurice Chaumal ...	*Pres.*, 2, rue St. Jacques, Marseilles.
Do. ...	Fraternité ...	23-3-1902	M. Dianoux ...	Mme. Fabre ...	23, rue du Panier, Marseilles
Do. ...	Maya ...	10-3-1902	Mr. Br. Maurel ...	M. Chapouen ..	*Pres.*, 29 A rue Curiol.
Bordeaux ...	L'Effort ...	30-3-1902	M. E. Marcault ...	Mme. G. Dufau ...	61, rue Fondandège, Bordeaux
Geneva ...	Dharma ...	20-6-1901	Comtesse Prozor ...	Mr. W. Metford ...	6, Grand Quai.
Do. ...	Unité ...	20-6-1901	Mme. A. Erath ...	M. Guggeri ...	*Pres.*, 9, avennade la Grenade.

* Correct date not given.

Dr. Th. Pascal, General Secretary; private address, 116, rue St. Dominique; Headquarters address, 59 avenue de La Bourdonnaise, Paris.

Italian Section.

ITALIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Milan ...	Milan Lodge ..	30-3-1900	Barbieri de Introini ...	Miss E. Gatey ...	Il Villino, 1, *Via* Cernaia.
Naples ...	Naples Lodge ...	7-6-1900	Miss Heinecke ...	Mrs. S. Kramer ...	Corso Vittorio Emanuele, 114.
Do. ...	Giambattista Vico Lodge	20-4-1902	Guiseppe Rinonapoli ...	Callet Ludico ...	*Via* Broggia, 18.
Florence ...	Florence Lodge ...	16-12-1899	Mrs. Julia H. W. Scott ...	Cavallini Gioacchino ...	Piazza Vitt. Emanuele, 6.
Rome ...	Rome Lodge ...	11-3-1897	Gualtiero Aureli ...	G. B. Amendola ...	*Via* Garibaldi, 17.
Do. ...	Besant Lodge ...	25-3-1901	Giovanni Colazza ...	De Angelis Alberto ...	*Via* Babiuno, 89.
Do. ...	Dante Alighieri Lodge ...	26-11-1901	Arnaldo Cervesato ...	Miss Tamara Statkowski ...	Passeggiata di Ripetta, 19.
Do. ...	Francesco D'Assisi ...	1902*	Giovanni Gelanze ...	Fortini del Giglio Ugo ...	*Via* Cairoli, 101.
Bologna ...	Bologna Lodge ...	22-11-1901	Carlo Pilla ...	Neva Riccardo ...	*Via* Galliera, 6.
Torino ...	Torino Lodge ...	26-5-1902	Ragazzoni Ernesto ...	Reghini Arturo ...	*Via* Montevecchio, 19.
Pisa ...	Pisa Lodge ...	8-5-1902	Ferrando Guido ...	Baiocchi Fedele ...	Regia Scuola Normale Sup.

* Exact date not given.

Address :—Captain Oliviero Boggiani, General Secretary, *Via* Muratte, 53, Rome.

German Section.

GERMAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Berlin ...	Berlin Lodge ...	16-7-1894	Dr. Rudolf Steiner ...	Graf von Brockdorf ...	54*a*. Kaiser Friedrichstrasse, Charlottenburg.
Charlottenburg ...	Charlottenburg T. S. ...	3-8-1898	Julius Engel ...	Gustav Rüdiger ...	Charlottenburg.
Cassel ...	Cassel Lodge ...	12-2-1902	Franziska Vormbaum ...	Robert Sabczak ...	Cassel.
Dusseldorf ...	Dusseldorf Lodge ...	14-2-1902	Carl Schmieder ...	Wilhelm Floetgen ...	Dusseldorf.
Hamburg ...	Hamburg Lodge ...	27-3-1898	Bernhard Hubo ...	Victoria Paulsen ...	*Pres.*, 8, Martinallee, Hohenfelde, Hamburg.
Hannover ...	Hannover Lodge ...	7-3-1898	Dr. Hübbe-Schleiden ...	L. Julius Lange ...	441, Grosse Barlinge, Hannover
Leipzig ...	Leipzig Lodge ...	20-2-1902	Hugo Aurig ...	Richard Bresch ...	Körnerstrasse, 31, Leipzig.
Lugano (Swiss) ...	Lugano Lodge ...	9-5-1902	Gunther Wagner ...	Carl Franken ...	*Pres.*, Lugano, Castagnola, Switzerland.
Munich ...	Munich Branch ...	16-3-1894 24-6-1902	Ludwig Deinhard ...	Aug. Rieper ...	*Pres.*, 13, Georgenstrasse, Munich.
Stuttgart ...	Stuttgart Branch ...	14-5-1902	Adolf Oppel ...	Theodor Ehrle ...	Stuttgart.

Address :—Dr. Rudolf Steiner, General Secretary, 95 Kaiserallee, Friedenau, Berlin.

Non-Sectionalised.

GERMAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Berlin ...	Berlin Lodge ...	16-7-1894	Dr. Rudolf Steiner ...	Graf von Brockdorf ...	54*a*. Kaiser Friedrichstrasse, Charlottenburg.
Charlottenburg ...	Charlottenburg T. S. ...	3-8-1898	Julius Engel ...	Gustav Rüdiger ...	Charlottenburg.
Cassel ...	Cassel Lodge ...	12-2-1902	Franziska Vormbaum ...	Robert Sabczak ...	Cassel.
Dusseldorf ...	Dusseldorf Lodge ...	14-2-1902	Carl Schmieder ...	Wilhelm Floetgen ...	Dusseldorf.
Hamburg ...	Hamburg Lodge ...	27-3-1898	Bernhard Hubo ...	Victoria Paulsen ...	*Pres.*, 8, Martinallee, Hohenfelde, Hamburg.
Hannover ...	Hannover Lodge ...	7-3-1898	Dr. Hübbe-Schleiden ...	L. Julius Lange ...	441, Grosse Barlinge, Hannover
Leipzig ...	Leipzig Lodge ...	20-2-1902	Hugo Aurig ...	Richard Bresch ...	Körnerstrasse, 31, Leipzig.
Lugano (Swiss) ...	Lugano Lodge ...	9-5-1902	Gunther Wagner ...	Carl Franken ...	*Pres.*, Lugano, Castagnola, Switzerland.
Munich ...	Munich Branch ...	16-3-1894 24-6-1902	Ludwig Deinhard ...	Aug. Rieper ...	*Pres.*, 13, Georgenstrasse, Munich.
Stuttgart ...	Stuttgart Branch ...	14-5-1902	Adolf Oppel ...	Theodor Ebrle ...	Stuttgart.

Address :—Dr. Rudolf Steiner, General Secretary, 95 Kaiserallee, Friedenau, Berlin.

Non-Sectionalised.

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CEYLON.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Colombo ...	Colombo T. S. ...	8-6-1880	Mr. R. A. Mirando ...	T. W. Goonewardena ...	Buddhist H'dqrs.Colombo.
Galle ...	Galle T. S. ...	25-5-1880	Mr. T. D. Amarasurya ...	Mr. D. J. Subasinha ...	Mahinda College, Galle.
Kandy ...	Kandy Branch ...	13-6-1880	Mr. W. F. Gunawardena ...	Mr. H. D. Munasika Muhandram.	Kandy.

The Branches Chartered at the following places are *dormant* ; Anuradhapura, 1889; Badulla, 1887 ; Batticaloa (2) 1889, 1891 ; Bentota, 1880 ; Dikwella, 1889 ; Jaffna, 1890; Kataluma, 1889; Kurunegala, 1889; Matale, 1889; Matara, 1880; Mawanella, 1889 ; Panadura, 1880 ; Ratnapura, 1887 ; Singapore, 1880 ; Trincomalee (2) 1880 ; Weligama, 1889 ; Dharmaraja Lodge, Kandy, 1899. But the members are working individually.

Telegrams to Buddhist Committee, "Sandaresa, Colombo."

Spanish-Speaking Branches.*

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Buenos Aires ...	Luz T.S. ...	8-11-1894	Señor Alejandro Sorondo ...	Mr. L. Lugones ...	Avenue Republica 8, Buenos Aires.
Do ...	Vi Dharma T.S. ...	21-9-1901†	Mr. F. W. Fernandez ...	Mr. L. H. Philips ...	Geb. Hornos 940.
Rosario de SantaFe	Aurora T.S. ..	1901†	Mr. Julian Moreno ...	Mr. Armando Rapp ...	Callao 40, Altos Rosario de Santa Fe.
Santiago ...	Arundhati T.S. ...	19-4-1902	Mr. Julius Galando ...	Mr. Gonzalo Lamas ...	Cassalla 477, Santiago Chile.
Valparaiso ...	Lob-Nor T.S. ...	24-4-1902	Dr. E. Marizot ...	Mr. Padro Carrajal Rios ...	Casilla 750, Valparaiso, Chile.
Cienfuego (Cuba)...	Sophia T.S. ...	29-10-1902	Mr. Jose Torrado Y. G. Llorente.	Mr. Ignacio Hernandez Y Hernandez.	Cienfuegos, Cuba.

Miscellaneous.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Japan ...	Yamato T.S. ...	1889	......	Mr. M. Matsuyama ...	Nishi Hongwanji, Kioto, Japan.
Manila ...	Manila T.S. ...	1892	......	Mr. B. C. Bridger ...	Escotta 14, Manila.
So. Africa ...	So. African T.S. ...	1899	Mr. Lewis W. Ritch ...	Mr. Herbert Kitchin ...	Johannesburg, So. Africa.

* Address : Luis Scheiner, Presidential Agent, Casilla Correo, 818, Buenos Aires, South America.

† Library.